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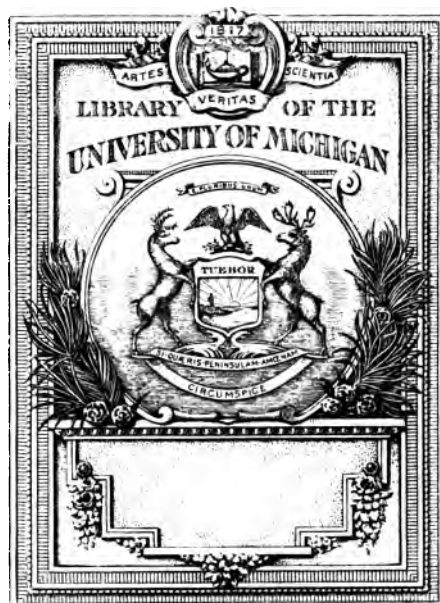
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PUBLICATIONS
OF THE
SOCIETY OF HEBREW LITERATURE.

PART II.



Abraham Ibn Ezra
=

THE
COMMENTARY OF IBN EZRA
ON ISAIAH:

EDITED FROM MSS. AND TRANSLATED, WITH NOTES,
INTRODUCTIONS, AND INDEXES,

BY

M. FRIEDLÄNDER, PH. D.

VOL. I.,
TRANSLATION OF THE COMMENTARY.

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PREFACE.

As the Bible and its commentaries form the most important and characteristic part of Hebrew Literature, it has been thought in accordance with the aim and purposes of the *Society for the Promotion of Hebrew Literature*, to open the series of its publications with the text and translation of the Commentary of Ibn Ezra on Isaiah.

The Translator has tried to combine, as far as possible, faithfulness to the Hebrew text with clearness of expression, and thankfully acknowledges the advantages derived by him in this respect from the assistance of some members of the Committee and the honorary Secretary of the Society and other friends. Those who have some acquaintance with the style of Hebrew commentaries, and especially with that of Ibn Ezra, will readily admit that this task was by no means an easy one, and will therefore not be surprised at discovering some shortcomings. The literal rendering of the Hebrew text had, however, to be abandoned in many instances, and to be replaced by a free translation, in order not to make the version more obscure than the original.

As a rule, the Hebrew text does not indicate the beginning of each verse, and often omits showing to which word or phrase the comment refers, leaving it to the patience and acuteness of the reader to supply the deficiency. Moreover, considerable familiarity with the Bible is taken for granted, as the quotations are given, though sometimes at greater length, for the purpose of readier recognition, without reference to chapter and verse. In this translation the verses are numbered; the word or portion of the verse,

which is to be explained, is added, both in Hebrew and English, when the Hebrew idiom **has** to be explained, and in English alone, when **only** the sense of the passage has to be commented upon; each quotation is followed by its reference, and is therefore limited to its essential portion.¹

Another deficiency of the Hebrew text, and that a very serious one is, that through the carelessness and ignorance of some of the transcribers a great many passages have become corrupt and unintelligible. Index No. III. shows to what extent this is the case. A remedy for this evil has been sought in emendations, the necessity for which has been pointed out in the notes on the respective passages. In addition to these critical remarks, the Editor's notes frequently amplify where the language of Ibn Ezra is too concise to be comprehensible to the ordinary reader. In an effort of this novel nature the Editor does not anticipate that he will give universal satisfaction; some may find his notes too copious, others too scanty. The former class, however, will do well to consider that, to readers less advanced than they, a more meagre treatment of the subject would be of no advantage, while the latter may comfort themselves with the hope that future publications of the society will perhaps afford opportunity for supplying any information that may be missed in this work.

The translation is followed by some indexes, which will be found interesting and useful to those who are desirous of studying the Hebrew text, and of comparing the several opinions expressed by Ibn Ezra on the same passage and contained in other portions of his writings.

An introduction is added, embracing, (1) The biography of Ibn Ezra;² (2) Biographical and Literary notes on the

¹ Numbers indicating chapter and verse, without the name of a book, refer to the book of Isaiah.

² A more concise account of the life of Ibn Ezra is given, independently of this, in Vol. II., by Dr. A. Benisch.

authors and works referred to in his commentary on Isaiah ; (3) The philosophy and theology of Ibn Ezra ; (4) His writings ; (5) The character of his Commentaries and the principles embodied in them ; (6) The place assigned to him by commentators and historians ; (7) A description of some of the existing MSS. of the Commentary of Ibn Ezra on Isaiah.

The first part of the introduction appears in this volume ; the rest of the introduction will be published in another volume, which will contain the Hebrew text of the commentary, edited according to MSS., and followed by a Glossary. The latter will be added, in order to assist the student in reading this and other commentaries in the original.

The translation of the book of Isaiah, according to Ibn Ezra, is given in a separate volume.



INTRODUCTION.

TOLEDO, once celebrated for the manufacture of swords, which made its name familiar far and wide in every battle-field, was no less famed for the production of quite a different kind of polished and sharp-edged weapons, which it once sent forth from its schools and universities, and which did good service in the arena of science and literature. Toledo, like a great many other cities in Spain which contributed to the progress of science in the Middle Ages, owed the origin and prosperity of its learned institutions chiefly to the Moorish invasion of the Peninsula in 711. The rulers of the half-civilised Arabs, however warlike, were nevertheless not averse from luxury and refinement; under their sway trade and industry prospered, and science and literature awoke to a new life. Spain is said to have possessed in that period not less than seventeen universities and seventy great libraries. Mathematics, astronomy, medicine, chemistry, philosophy, and philology, were the subjects most in favour among the Arabs; the Jews, with their inherent cosmopolitan principles and adaptive faculties, embraced these studies with all vigour and zeal, and, as regards Europe, were to some extent the importers and interpreters of Arabian learning. One of them, neither the last nor the least, was Rabbi Abraham, the son of Meir Ibn Ezra,¹ the Wise

¹ Ibn Ezra is the family name of our author, as he informs us himself in the introductory lines to his Commentary on Ecclesiastes. **בן מאיר נקרא, מכונה** בן עזרא, "called the son of Meir, surnamed Ibn Ezra." **בן עזרא** (Intro. to Comment. on Job; Comp. **בנו בעור**; Num. xxiv. 3) are the Hebrew forms of the Arabic **ابن** (Ibnu, or Ibn), which is generally retained by Hebrew authors, either written in full, **אבן**, or abbreviated, **י**. Some read it with a Hirek under **א**, and a Dagesh in **ב** (Iben, or Ibn); others, without the Dagesh, and with Segol or Pathah under **א** (Aben or Eben). See Elias

(החכם),² of whom Zunz says, "he was equally celebrated as poet, grammarian, commentator, and theologian. He was an excellent mathematician and astronomer; he possessed very little money, but very much wit; he had an innate aversion to all superficiality." He was born in Toledo about the end of the eleventh century; the date of his birth can only be given approximately (1092 or 1093).³ Toledo very probably no longer enjoyed its former prosperity. It had been taken from the Moors, who repeatedly made vain efforts to re-conquer it, and it had more than once to suffer the hardships and miseries of a siege. Such a state of affairs naturally brought poverty and ruin on many families, and Ibn Ezra was certainly not the man to make his fortune under such circumstances; but at all events he passed through the school of hardships, and learned "in his youth to bear the yoke" of misfortune and failure, which pressed hard upon him through his whole life. The opportunity, however, which Providence, at the same time, had given him in the schools of Toledo, and the society of its learned men, for the acquisition of knowledge and the cultivation of the intellect, was not neglected by him. He studied, and studied very hard, as we may gather from the vast amount of learning displayed in his writings. He is said to have been "a genius, who possessed all the learning of his time."

Levita, Tishbi, *sub voce* אֶבְרָהָם, and Geiger, Moses ben Maimon, Note 9. The latter deduces from the following line, לְאַבְרָהָם בֶּנוֹ מֵאִיר סִפְרָרִי אֶבְרָהָם עֹזְרָא, "of Abraham, the son of Meir, of Spain, Ibn Ezra," (Yesod Mora, Intro.), that our author pronounced his name, Aben Ezra, with Chateph-Pathah (ֶ-), because the metre requires a Sheva under א; but the proof is not conclusive; for, in the first place, Chateph-Segol would certainly have had the preference, on account of the succeeding Segol; secondly, the Arabic (أَبْنِ), or a new Hebrew form, (אֶבְרָהָם or אֶבְרָהָם), instead of the Biblical אֶבְרָהָם and אֶבְרָהָם, in a Hebrew poem, cannot be the original word, coming from the same author who wrote the Introduction to Safa Berurah and the Commentary on Ecclesiastes v. 1. Either the whole poem is spurious, or אֶבְרָהָם is a corruption of אֶבְרָהָם. In the latter form, the same line is found in the Introduction to the Comment. on Job.

² החכם, "the Wise," is the title generally given as a mark of distinction in science, while נָאִוִּן indicates distinction in Talmudical knowledge.

³ See Note 54. According to Graetz ("Geschichte der Juden," vi. p. 198,) I. E. was born in 1088.

Some have named the astronomer and philosopher "R. Abraham ben Hiya,⁴ as his teacher in mathematics and astronomy, and the Karaite R. Yefeth,⁵ as his teacher in Hebrew grammar and literature. Whether this statement be literally correct or not, he certainly studied their works, and quoted them in his theological writings.

He employed his leisure hours in composing liturgical and secular poems, which seem to have been received very favourably; for he speaks in his advanced age with self-satisfaction and pride of these bygone times, saying:—⁶

לפנים בנעורים	"In former days, when I was young,
הכינותי שירים	I poured forth my soul in song;
בצואר העברים	For fain would I, with poesy's jewels,
נתתים כענקים	Adorn my own, my Hebrew nation."

Learned men, from far and near, sought his instruction, and were desirous of ascertaining his opinion upon the most varied subjects. Thus R. Joseph, of Narbonne, requested him to explain three problems touching the Jewish calendar; one of the questions was the following: Why is there in the year 1139 an interval of nearly four weeks between the Jewish and the Christian Passover?⁷ We hear of his friendly intercourse with

⁴ The source of this statement is indicated by Steinschneider, in his Essay on Abraham bar Chijja, *Zeitschrift für Mathematik und Physik*, xiii. p. 11, note 20. As to the life and works of A. b. Ch., Comp. Abraham bar Chyiah, etc., ed. Herschel Philipowski, London, 1851.

⁵ *Bikkure Haïttim*, 5587, p. 50; S. Pinsker *Lickute Kadmoniyot*, pp. 187, seqq.

⁶ In the satire commencing **נרוד הסיר אונ'י** (Kerem Chemed. iv. p. 138).

⁷ According to the Jewish law, Passover is to be celebrated in the spring (**בחדש האביב**). Ex. xiii. 4, Deut. xvi. 1), after the full moon (15th of Nisan). The same festival is kept by the Christians on the Sunday after the first full moon in the spring (after the 21st March). The difference between the lunar year of the Hebrew calendar, and the solar year is balanced by seven additional months in nineteen years, at intervals of two or three years; so that the difference, at the utmost, would be about three weeks. If the Christian Easter fell four weeks later than the Jewish Passover, that is, after the full moon of Iyar, then Passover could not be in the spring, as the law requires. In the year named, it happened, however, to be so, and Ibn Ezra was asked for an explanation, which he accordingly gave, namely, that the year of the Christian calendar consisted of 365½ days, while the Jewish calendar computed it more accurately 365 days, 5,753½ hours. In the year 1138, the difference between the 21st of March and

the poet R. Moses ben Ezra, (whom some authorities⁸ describe as a relative of our Ibn Ezra,) from a poetical enigma, in which he described a dinner, with its varied pleasures, which they once had enjoyed together.⁹ To R. Jehudah Hallevi he was no stranger.¹⁰ In the commentaries of Ibn Ezra many traces of the literary conversations of these two friends are met with; he always evinces some pleasure in reproducing the opinions and words of R. Jehudah Hallevi,¹¹ but does not tell us whether this feeling is owing to their affinity of mind or kinship. When authentic reports are missing, tradition and imagination step in, and supply the means to fill the gap. Thus we are informed of the fact, that Ibn Ezra was the son-in-law of R. Jehudah Hallevi, and in what manner Providence brought about that happy alliance. The story runs thus: Ibn Ezra, anxious to increase his knowledge by travelling, happened to come to the place in which R. Jehudah Hallevi lived, at a time when the latter had bound himself by a curious vow with regard to the future happiness of his only daughter.¹² When the wife of R. Jehudah,

the beginning of the spring (תְּקוּפַת נִיסָן), according to the Jewish calendar amounted to about seven days; according to the Jewish computation, the full moon of Nisan was in the spring, while the Christians had to wait for the full moon of Iyar.

⁸ Gavison, in Omer Hashikcha. See Dukes, Moses Ben Ezra, p. 6, note.

⁹ Ginse Oxford, xiv. note 1.

¹⁰ According to Jochasin, I. E. was the cousin of R. Jehudah Hallevi, their mothers being sisters.

¹¹ Comp. Ex. xx. 1; Dan. ix. 1.

¹² R. Jehudah mentions his only daughter in a poem which he composed on his journey to Jerusalem. (Ginse Oxford, p. 45, and Divan of R. Jehudah Hallevi, ed. S. D. Luzzato, Lyck, 1864, No. 9.)

עדי כי אטשה יוצאת חלצי	אחות נפשי והיא לי רק יחידה
ואשכח את בנה פלח כבדי	ואין לי בלעדי זכרו לחידה
פרי מעי וילד שעשועי	ואיך ישכח יהודה את יהודה

For the love of God would I forsake even her that sprang from
my loins,

The beloved of my soul, though I have none but her;
And I could forget even her son, whom I love like myself,
Though nought I have on earth, except his memory dear.
Oh my child, my delight! How could Judah forget
Or from remembrance banish his Judah?

in her anxiety to see her daughter married, had for weeks urged this subject upon her husband day by day; he, driven beyond the bounds of patience, angrily made a vow to marry his daughter to the first young man he met that day in the street. It was on the same day that he met Ibn Ezra. Faithful to his vow, R. Jehudah invited the stranger, whom he did not know, to his house, with the intention of making him his son-in-law. His wife, rather disappointed at seeing the tattered garments of the seemingly low-born and ignorant stranger, opposed the marriage. But R. Jehudah insisted upon the fulfilment of his vow, and began to instruct the stranger, who pretended to be quite ignorant. The pupil made wonderful progress, and the satisfaction of the master gradually reconciled the wife to his hopes and plans. Ibn Ezra was no longer looked upon in the light of a stranger, but as one of the family. One day R. Jehudah tarrying too long in his study, delayed the mid-day meal; his wife, anxious to know the reason of the delay, searched his study, and found a poem, which was nearly finished. It was the hymn for the Sabbath before Purim, beginning with the words, ארון חסדך בל יחדל ("O Lord, let Thy kindness not cease"), each verse commencing with the successive letter of the alphabet; the one, however, beginning with ר was not yet written, and this verse, as the author confessed, had caused the delay. Ibn Ezra looked at the manuscript, made a few suggestions here and there, and without much hesitation wrote down the verse that was wanted.¹³ The writer was at once recognised by his style, and R. Jehudah exclaimed: "Ibn

From these lines we learn, at the same time, that the name of the grandson of R. Jehudah was not Isaac, the name of Ibn Ezra's son, and that the daughter of R. Jehudah was therefore not the wife of Ibn Ezra.

רצה האחד לשמור כפלים • משמרתו ומשמרת חברו שתי ידי • והשני¹³
 סם בספל המים • שם שם לו :

The prayer-book of the Karaites has the following line:—

רץ מרדכי לדבר לאסתר המלכה • לאמר למלך הנה עבדי • מכינים לו חכה •
 ויי הקדים רפואה כרם יבוא מכה • ותחשב לו : (Landshtuth, Amude
 Haabodah, I., p. 76.)

Ezra, thou art truly a son of help" (בן עזר).¹⁴ The disguise was broken off, and the marriage took place. R. Jehudah is said to have then described this happy event in the words of Scripture, "I made Abraham rich" אני העשרתי את אברהם (Gen. xiv. 23). If, besides the wife he gave him, other treasures are here alluded to, they could not have been in his possession for a long time, as he was in needy circumstances throughout his life.

In spite of his profound acquirements and widely spread fame, he could not succeed in obtaining an office to secure a comfortable home for himself and his family. In consequence of his uninterrupted studies, he lived so entirely in an ideal world, that he perhaps lost sight of the claims of practical life. Whatever he undertook proved a failure, so that he at last exclaimed:—

אניע להצליח ולא אוכל כי עותוני כוכבי שמי
 לו אהיה סוחר בתכריבין לא יגועון אישים בכל ימי
 נגנל ומולות במעמדם עוו במהלכם למולדתי
 לו יהיו נרות סחורתי לא יאסף שמש עדי מותי

"I cannot become rich, the fates are against me;
 Were I a dealer in shrouds, no man would ever die.
 Ill-starred was my birth, unpropitious the planets;
 Were I a seller of candles, the sun would never set."¹⁵

He repeatedly refers, in various epigrams, to his want of luck; yet he never allowed himself to be entirely overcome by the grievous pressure of poverty. He knew full well that the treasures which he had received from his parents, and which he was so successfully increasing were of sufficient value to compensate for the want of material wealth. He declares several times in his writings, that the true happiness of the pious is not increased by useless and unstable possessions. "Blind-hearted men," he says in his Commentary on Genesis (xxv. 34), "think

¹⁴ This is a pun on the name of Ibn Ezra, the meaning of which is, "son of help," or "helper."

¹⁵ Orient. 1843, Literaturbl. Note 1. Another form of it, in Geiger's Jüdische Dichtungen, Leipzig, 1856, p. 21.

that the possession of riches is a sign of excellency for the righteous, but the example of Elijah proves the contrary."

[Hence we do not discover in his works any signs of a down-cast spirit, or of weariness of life; but we find him on the contrary always vigorous, lively, full of wit and humour, full of love for his people and for his national literature, full of trust and confidence in the Almighty, fired by an ardent desire continually to improve himself and others. / How little desirous he was to meet his end, he showed in the following epigram, refusing the invitation which by a poetical conceit he imagines that his departed friend, R. Jehudah Hallevi, had given him to join him in his heavenly abode:—

R. Jehudah:—

ערכה שנתי ואהבתך דודי העירתני ראות צלמך
כתות זכול בחרו בשירך הן הם שלחוני קרוא בשמך
בא נא ונשירה ועל עפר נשכב ומה לך לחיות גלמך

"Though sweet my slumber, my strong love for thee
Bids me arise and seek thy presence, friend!
The heavenly angels yearn to hear thy song,
And ask thee now to join their holy ranks.
Come, let our spirits chant in unison,
While in the dust our wearied bodies rest."

Ibn Ezra replies:—

אחי יהודה שוב שכב כי אל מאן לתחי להלוך עמך
עד אעשה בנין וממעמים אוכל ולא אמעם במן מעמך
נעצב אני עלי מותך אך זאת עצב אשר לא אקחה ממך

"Return, my brother Judah, to thy rest,
For God permits me not to follow thee.
A happy lot may still be mine on earth;
For Heaven's manna I'm not yet prepared,
And though my grief be bitter for thy death,
I cannot go where thou would'st beckon me."¹⁶

After many disappointments and many failures, he at last resolved to leave his birthplace and his native country, in order

¹⁶ Ginse Oxford, pp. 20, 21.

to see whether a brighter and more genial sun would shine on him in a foreign land.

He was accompanied on his travels by his son Isaac, of whom Harizi in his *Tahkemoni* says :—

ויצחק בנו גם הוא ממקור השיר שאב ועל שירי הבן מזיו האב

“And also Isaac his son drew from the well-spring of poesy,
And in his songs, shine reflected the genius of his father.”^a

In Damascus they seem to have parted ; the son settled there, while the father continued his travels. Of his wife we hear nothing ; she had probably died before he left his home, and to this bereavement he perhaps alludes in the introductory lines to the eighteenth chapter of *Exodus*, when he says :—

נאום אברהם אסיר תקוה אשר פתח עיני יתרו
ערי הלך חצי לבו וענה הנדוד יתרו

“Thus says Abraham, trusting in Him
Who opened the eyes of his mind,
When his heart's blood half had been taken away,
And his spirit by wand'ring was bent.”

Of his great works none had yet appeared. While we highly admire the industry and perseverance, the productiveness and versatility he exhibited in later years, we cannot forbear from commending the great scholar for that combined modesty and wisdom which induced him to spend the first half of his life in preparing himself for his future career, by collecting and storing up materials, in cultivating carefully the garden of his mind, so that it might at a later period produce the choicest and most precious fruits.

When he left his country, his steps were probably directed towards that small piece of land which especially at that time—the period of the Crusades—attracted the eyes and the attention of the whole world ; to the Holy Land, to that country, which had drawn thither the great poet R. Jehudah Hallevi, the author of the celebrated elegy “Zion, wilt thou

^a *Tahkemoni*, III., p. 70, ed. Stern, Wien, 1854.

not ask, etc.” But Ibn Ezra by no means restricted his travels to Palestine. Dr. Zunz, in his *Essay on the Geographical Literature of the Jews*¹⁷ says concerning his travels: “He visited Rome as early as 1140, and died in that city in 1168. In the intervening time he had been in several other Italian towns, and also in Provence, France, England, Africa, Rhodes, perhaps in Palestine, and according to some authors even in India. This great traveller, who was well versed in literature, an excellent observer of what passed under his eyes and a profound astronomer, has left us in his theological works, and very probably also in the astronomical *Reshith Chohkma*, important remarks on Egypt, Gadames, Arabia, Palestine, Persia and India; the tables which he computed in Narbonne and in Lucca, also contain statements of the situation of cities, etc. The commentary on Daniel is particularly rich in geographical information.”

The places which Ibn Ezra visited in his travels, are occasionally mentioned by him in his works; but the information given in those remarks, however copious and interesting, is of too fragmentary a character to enable us to form a correct idea of his travels, and of the impressions he took with him from each country. We are left in darkness even concerning his route; we do not know whether it was similar to that chosen about twenty years after by Benjamin of Tudela, namely from Saragossa by way of Catalonia, the South of France, Italy, Greece, the Archipelago, Rhodes, Cyprus and Cilicia to Syria, Palestine, the countries of the Khalif and Persia, and thence by the Indo-Arabian Ocean, the towns of the coast of Yemen, Egypt and Sicily, to Castile,¹⁸ or in the opposite direction, from Spain by way of Egypt and Arabia to India and Persia, thence through Syria, Palestine, Rhodes, Greece, Italy, France to England, and then again by way of France either to Spain or Italy.

¹⁷ Translated from the German into English in the *Travels of Rabbi Benjamin of Tudela*, ed. A. Asher, vol. ii. p. 250.

¹⁸ *Ibid.* p. 251.

From a remark of his pupil, R. Solomo Parchon,¹⁹ it would seem that he came to Africa together with R. Jehudah Hallevi, when the latter was on his way to the Holy Land. An anecdote represents him as visiting Egypt at the time when the great philosopher Maimonides was living there. Ibn Ezra desirous of making the acquaintance of Moses ben Maimon, made several attempts to see him, but in vain; his disappointment found vent in an epigram which has probably suggested the story:—

אשכים לבית השר אומרים כבר רכב
 אבוא לעת ערב אומרים כבר שכב
 או יעלה מרכב או יעלה משכב
 אויה לאיש עני נולד בלי כוכב :

"I call on the prince in the morning, I am told he has ridden away;
 I call again in the evening, I hear he has retired to rest.
 Whether he be out on horseback or rest on his couch,
 Disappointment is my lot, ill-starred that I am."²⁰

In Africa he seems to have copied the critical remarks of R. Adonim against Saadiah; he afterwards composed in Lucca a reply in defence of the Gaon, and called it *Sefath Yether*.²¹ The literati in Africa are blamed by Ibn Ezra for their carelessness concerning the revision of the copies made from their works, because the mistakes made by the first transcriber usually become the seed of errors and corruptions which multiply with every fresh copy. But all the carefulness and conscientiousness of Ibn Ezra did not save his works from that fate; their text is exceedingly mutilated and corrupt. But little is said in his commentaries on the Bible of his observations and investi-

¹⁹ וכשבאו ר' יהודה הלוי ור' אברהם בן עזרא ש"ן לאפריקין "And when R. Jehudah Hallevi and R. Abraham Ibn Ezra (may his Rock protect him) came to Africa." Parchon, *Aruch*. ed., Introduction, p. 4.

²⁰ *Orient*. 1843, *Literaturbl.* p. 658.

²¹ These words denote "haughty language," or "language of distinction." If taken in the former sense, Ibn Ezra alluded to the language which R. Adonim used in his attacks on R. Saadiah; if in the latter sense, he referred to the holy language, implying that the book contains remarks on the Hebrew language. *Comp. Sephath Yether*, etc., ed. by Dr. G. H. Lippman, Frankfort a. M., 1843, *Introd.* p. 20.

gations in Africa. He gives some interesting information about the Nile,²² the position of Raamses,²³ the Red Sea, etc.²⁴ In Arabia he tasted the so-called manna, and convinced himself by experiments that it was quite different from that heavenly manna which God gave the Israelites during their wanderings through the Arabian desert.²⁵ While staying in Tiberias in Palestine, he devoted himself to the study of old manuscripts of the Bible, and had conferences with the elders of the congregation on that subject.²⁶ Tiberias was certainly not the only town in Palestine which he visited, but it is doubtful whether he ventured upon entering the Holy City, which at the time when a Christian sovereign ruled in it, would not offer to the Jewish pilgrim any protection or safety. There are some critics, both of the old and modern school, who are of opinion that Ibn Ezra never was in Jerusalem, because his remarks touching its topography are based on imagination rather than on personal investigation, and appear to be in direct opposition to the results of modern scientific researches. He declares²⁷ that Zion is in the north of Jerusalem, while it is generally supposed that it occupies the south of the city. It is true that Zion, the mount which David took and chose for his residence, is in the south; but that Mount soon became the principal and most important part of the city, while its name was transferred to the Temple-mountain, to the north (or the north-east) of the former place and therefore in the north of Jerusalem. A visit paid to that place would hardly have altered the opinion of Ibn Ezra.

It seems that he extended his travels to Persia and India. Abudirham, in his commentary on the Haggadah, tells us that Ibn Ezra came to India as a captive, and that the fare which he and his fellow sufferers received while in prison, consisted chiefly of unleavened bread; and he concludes from this fact, that

²² Comp. Commentary on Gen. ii. 11; Ex. vii. 15.

²³ Comp. Com. on Ex. xii. 31.

²⁴ Comp. Com. on Ex. xiii. 18; xiv. 27, 29.

²⁵ Comp. Com. on Ex. xvi. 13.

²⁶ Comp. Com. on Ex. xxv. 32.

²⁷ Comp. Com. on Ps. xlviii. 3; Is. xiv. 13.

this kind of food being considered more economical, was for that reason given to the Israelites by Pharaoh, and that this is meant by the words of the Haggadah: "Such is the bread of affliction, which our forefathers ate in Egypt." Ibn Ezra seems, however, to have liked the frugal Indian meals, at which no meat was served; they were vegetarians;²⁸ their rice-bread is highly spoken of by our traveller.²⁹

Even from the scanty remarks which we find in his commentaries, we may conclude how attentively he observed everything in the countries through which he travelled. He studied everywhere the character and customs of the people, their dress, and food. He found, *e.g.*, that the Arab tribes were scrupulously exact in their weights and measures;³⁰ that the Hindoos touch the thigh of a person to indicate their submission.³¹ He noticed that the bonnets which the ladies wore in Italy, and the male headgear in Spain, Arabia, Egypt, Babylon, and Bagdad, resembled the mitre worn by the high priest.³² He observed that the food given to Daniel and his companions, instead of the royal dainties, probably consisted of rice and beans, both of which were nourishing and healthy, provided the latter were not French beans, which were of an inferior quality, and injurious to the health.³³ His remarks on the Nile,³⁴ on the Mediterranean,³⁵ the difference of time between London or other places and Jerusalem,³⁶ and similar interesting observations, show that he made himself well acquainted with the physical, mathematical, and political geography of the various countries through which he passed. It need hardly be said, that the condition of the Jews, the opinion and knowledge which other people had of his brethren, were matters of great interest to Ibn Ezra. A few remarks³⁷

²⁸ Comp. Com. on Ex. viii. 22.

²⁹ Comp. Com. on Dan. i.

³⁰ Comp. Com. on Ex. xxx. 23.

³¹ Comp. Com. on Gen. xxiv. 2.

³² Comp. Com. on Ex. xxviii. 36.

³³ Comp. Com. on Dan. i.

³⁴ See note 22.

³⁵ See note 24.

³⁶ Comp. Com. on Num. xiii. 17; Ex. xii. 2; Gen. xxxiii. 10. Yesod. Mora, c. 1.

³⁷ Comp. Com. on Is. liii.

on that point tell us how strange and sorrowful the results of his researches are, and how much he himself must have suffered as a Jewish traveller.

A curious anecdote is related in connexion with his travels. It is said, that once when he was on board a vessel with some of his pupils, a raging storm compelled the captain to throw every ninth man of the passengers overboard ; by means of an algebraical formula, which his mathematical knowledge had discovered, he placed himself and his party in such a position that the fatal number never reached one of them ; but neither the plan of the captain, nor the counter-plot of Ibn Ezra is sufficiently known.³⁸

His stay in Italy, France, and England, has been enduringly commemorated by his literary productions. In Rome he seems to have unsealed the spring of his knowledge ;³⁹ and when once the stream had found its way out of the invisible source, it continued to run incessantly, and poured forth its blessings in abundance. He commenced his literary career by translating a grammatical work of Rabbi Jehudah Hayyug from Arabic into Hebrew. This book paved the way for his independent treatises on Hebrew grammar, which he composed in Rome, Lucca, and Mantua ; namely, *Moznaim* (balance), *Zahoth* (elegance of style), *Safa Berurah* (pure language), and *Sefar Hayyesod* (the book on the elements of the language).

In Rome he also commenced to write a commentary upon the Scriptures ; he began with two books, which on account of their contents seem to have most engaged his philosophical mind—*Ecclesiastes* and *Job*. He worthily used the ample opportunities given in these works for the display of his talents, experience, and knowledge. His style and mode of witticism, his principles and arguments, must have been entirely new to his

³⁸ See R. Mose b. Chabib. *Darche Noam*. ; De Rossi *Dizionario, sub voce* Aben Ezra.

³⁹ If he composed any works before he came to Rome, they have remained unknown. The book *Moznaim*, quoted in most of the writings of Ibn Ezra seems, at all events, to have been one of his earliest productions.

brethren in Italy, where the study of Talmud and Midrash, and the style of Kalir's poetry seems to have obtained the victory over the exegetical, grammatical, philosophical, and poetical works of the Spanish school. We are not informed how far he succeeded in enlisting among the Italian Jewish communities the attention and respect due to these branches of learning; but this is certain, that he found friends and admirers, who eagerly listened to his instruction, and gladly provided for his livelihood. His books were bought, and he was continually encouraged to write new works.

While in his introduction to Ecclesiastes, he prays to God,

להניח חשכו, להצליח דרכו, אשר נשאר עד כה, כאלה נבלת

"to enlighten his darkness, to prosper his way, which till then had been strown with withering leaves," he was able to declare, when about to write the commentary on the book of Lamentations:

הוצאתני מארץ ספרד חמת המציקים
וספרי אלו בנלותי היו בידי מחזיקים

"the wrath of oppressors hath driven me from Spain, and on my wanderings these books have sustained my soul." As a mark of distinction, and as a token of gratitude, he usually dedicated his work to his principal patron, or a studious pupil, in a few introductory rhymes. Many of these dedicatory epigrams are still extant.⁴⁰

Besides Rome, he visited other towns in Italy, such as Salerno,⁴¹ Lucca, and Mantua. In the first named place he seems to have been very much disappointed. He complains of the ignorance of its inhabitants, and of their indifference to

⁴⁰ He wrote the *Sefer Haschem* for Abraham, the son of Hayim, and Isaac, the son of Jehudah; the *Sefath Yether* for his pupil Hayim; *Yesod Mora* he composed for some liberal and noble man in London of the name of Salomon. In the Introduction to the Commentary on Job, the name of the patron to whom the work was dedicated seems to have been omitted.

⁴¹ Then celebrated for the medical school established there, which attracted a great many learned and studious people. The question as to the first place visited by Ibn Ezra will be discussed in the third part of this Introduction, in treating of the works of Ibn Ezra.

science and literature; and traces it to the deficiency and incapacity of the spiritual chief of the congregation, R. Isaac ben Malki Zedek, whose talents Ibn Ezra describes in the following satire:—

ואמר לתועים	אני מלא דעים	במועד וזרעים	ונשים ונזקים
וצעקותיו רבות	ונגעו עד עבות	ולא ידע אבות	ובמה מדליקים
כלמת הממרה	צעיר ימים יורה	בטהרות הוא קורא	וטועה בפסוקים
וראשית פרשה	עלי פיהו קשה	אשר היא נדרשה	בפי התינוקים

“To his ignorant flock he exclaims,
Full well am I versed in Talmudical lore;⁴²
He uplifteth his voice, to reach to the clouds,
Yet in the easiest chapters he signally fails.
Even the veriest tyro can discover his errors.
He reads in Taharoth,⁴³ and knows not his Bible;
Its very beginning, familiar to all, even to a child,
Is a hard task to him.”

The satire is not only directed against this R. Isaac, but also against his adherents, who allowed themselves to be so egregiously deceived. He probably found also in that congregation some noble hearted and intelligent men, who knew how to appreciate his talents, but there was no demand for his works; no one asked him to write a new book.

בכל מקום נרתי ספרים חברתי
וסודות בארתי וכראי מוצקים
ועתה נפלתי לעפר שפלתי
ופה לא אפתח פי שדי דעתי צמקים

“Wherever I have stayed, I wrote many books,
And made clear what was hidden, like unto a mirror.
But now am I fallen, to the dust am I lowered;
And my mouth dare I not open here.
My spring of knowledge is sealed up.”

⁴² The Mishnah is divided into six parts:—1. זרעים (lit. “seeds”), containing the laws concerning the daily prayer and benedictions, and laws in connection with agriculture. 2. מועד (“season”): on the Sabbath and festivals. 3. נשים (“women”): on matrimonial laws. 4. נזיקין (“damages”): on civil and criminal law. 5. קדשים (“holy things”): on sacrifices. 6. טהרות (“pure things”): on the distinction between “pure” and “impure.”

⁴³ The sixth part of the Mishnah, treating of laws in abeyance since the

When R. Salomon Parchon,⁴⁴ a pupil of Ibn Ezra, came to that place, it was still very destitute of knowledge of Hebrew literature; nevertheless a slight improvement seems, in the meantime, to have taken place, since he thought it useful to write a Hebrew grammar and a dictionary there. In Mantua and Lucca, Ibn Ezra was more successful. The latter place called by him (עיר מושבי) his residence, was the birthplace of many of his works. Besides some pamphlets on matters touching astronomy and mathematics, he wrote there his commentary on Isaiah. When suddenly stricken with illness at that place, he vowed in prayer to God, that if recovery from that illness should be vouchsafed to him he would at once undertake to write a commentary on the Pentateuch.⁴⁵ He recovered, and the fulfilment of the vow was not delayed for a moment. Such was his facility in composition, such were his energy and perseverance, that though he was at that time sixty-four years old, he was able to complete the whole work in a very short time. The frequent repetition of phrases like *אם יעזרני השם*, "If God will assist me," or "If God will grant me to come so far,"⁴⁶ remind us of his dangerous illness, and the debility that for some time remained after his convalescence. The commentary on the Pentateuch known to us, is perhaps not the same as that which was written in Lucca on that occasion, or at least it has not come to us in the same form; it was afterwards revised, rewritten, abridged in some parts, and extended in others. Parts of the various editions of this commentary which he issued are still in existence.⁴⁷

destruction of the Temple, is generally neglected by Talmudists, and is therefore held to be in some measure *terra incognita*.

⁴⁴ Salom. b. Abr. Parchon, Aragonensis, *Lexicon Hebraicum*, ed. Stern, Presburg, 1844. "When I came to Salerno, and noticed that they were not in possession of any of the above-named works, I resolved to write a dictionary," etc. P. xxii.

⁴⁵ Ginse Oxford, p. xvi. : *ונדרתי לאלנדר בחליי לבאר דת סיני בהר נתונה* "In my sickness I vowed a vow to the Lord, that I would explain the Law which He revealed on Sinai."

⁴⁶ Comp. Com. on Gen. xxii. 1; xxxviii. 8; Lev. xxvii. 34.

⁴⁷ Another commentary exists on Genesis in MS., being much lengthier than

When he came to England, whither his fame had preceded him, he was well received, and many scholars, thirsting for his instruction, assembled round him. His impatience did not suffer him to make a long stay. This short visit, however, became memorable by the production of two pamphlets, the one יסוד מורא, "The Foundation of the Fear of the Lord," a treatise on the study of the Law, and the nature of the Divine commandments; the other, אגרת השבת, "A Letter of the Sabbath," a treatise on the time when the sacred day really commences. The former he wrote for a certain Salomon, of London, whose liberality, truthfulness, and fear of the Lord he praises in the introduction, saying, חברתי לנריב שלמה שלמד לפני ספרים שחברתי לו ומרוב אהבתי אותו הונעתי נפשי לכתוב לו ספר במצות כי ראיתי כי הוא איש אמת וישר וירא " (I wrote it for the noble Salomon, who studied under me the books which I wrote for him, and in my love for him I took pains to compose for him a book on the divine commandments, for I found him to be a man of truth, upright, and God-fearing).⁴⁸ One of his pupils in England, Joseph of Maudeville, copied the minor prophets, and added such remarks as he had heard from the mouth of his master; ⁴⁹ he also added some remarks to Ibn Ezra's commentary on the Pentateuch, coming from the same

the printed one. On Exodus, a shorter commentary has been discovered, and published by Reggio. ביאור על ספר שמות נקרא הקצר. Prague, 1840. Comp. Ginse Oxford, p. xv. (Hebr.) and xviii. (Engl.).

⁴⁸ Yesod. Mora. c. 2.

⁴⁹ Comp. MS. Brit. Mus.

ואני יוסף בר' יעקב ממדויל העתקתי ממכתב יד המחבר גם הוספתי קצת פירוש על לשונו כאשר הוא פירש לי בעת חבורו רק בעבור שהוא לש פירושי סימנתי הטורים הנוספים בשתי נקודות בראש הטור ובכל מקום שימצאו השתי נקודות בין מלה למלה היא תוספת פירוש מפיו

"And I, Joseph, the son of Jacob of Maudeville, copied this from the author's MS. I have also added to his words a few remarks which he made unto me when he was engaged in writing his book: but since they are given in my own words, I marked the additional lines by two points at the beginning and the end of my interpolations; and whenever the two points occur between two words, they relate to my notice of his additional commentaries." This remark in the MS. of the Br. Mus. is not written by Joseph, the son of Jacob of Maudeville, since the two points, referred to, have been omitted by the later copyist.

source.⁵⁰ Before going to England, and after his return thence, he probably stayed in France. Beziers and Rhodéz, two places in the south of France, are mentioned in his works. He received there ample marks of honour and respect from all quarters, especially from the Rabbinical authorities of France, who could appreciate the merits and enter into the spirit of his works.

To some complimentary lines of R. Jacob Tam, Ibn Ezra replies :

ומי הביא לצרפתי בבית שיר, ועבר זר מקום קדש ורמס,
ולו שיר יעקב ימתק כמו מן, אני שמש, וחם השמש ונטס

"Who brought the Frenchman to the temple of song,
And allowed a stranger to tread sacred soil?
And though the poem of Jacob were sweeter than manna,
I am the sun, whose heat makes it melt."

R. Jacob Tam writes to him :

אבי עזרי ישיבוהו סעפיו אשר נתן ידיו בין אנפיו
אני עבד לאברהם למקנה ואקודה ואשתחוה לאפיו

"My father, my help, who guidedst my steps;
I am Abraham's slave; I bow down and serve thee."

Ibn Ezra replies:

הנכון אל אביר עם אל ורועם
להשפיל ראש במכתב אל בזוי עם
וחלילה למלאך אלהים אשר יקד וישתחוה לבלעם:

"Is it right that the leader of the people of God should indite an epistle to me, the despised?"

Forbid it that an angel of Heaven should bow himself prostrate before Balaam!"⁵¹

Here, in France, he continued his literary career, as it would seem, under happy auspices, and wrote commentaries on several books of the Bible.

Ibn Ezra died seventy-five years old, in Kalahorra, on the frontier of Navarre, as some report,⁵² or in Rome according to other authorities.⁵³ When he felt that death was approaching, he

⁵⁰ Com. on Ex. xii. 9.

⁵¹ Kerem Chemed. vii. 35.

⁵² Abraham Zakuta, in his Sefer Hajjochasin.

⁵³ Comp. Zunz, Die Monatstage des Kalenderjahres, Berlin, 1872, p. 4.

applied to himself the words of the Bible, **ואברם בן חמש ושבעים**, שנה בצאתו מחרן. "And Abram (Ibn Ezra) was seventy-five years old when he departed from Haran," that is, from the troubles of this life (Gen. xii. 4).⁵⁴

⁵⁴ The word **חרן** is used here in the sense of **חרון**, "anger," or "trouble." According to a statement found in several codices (Cod. Val. No. 39 and No. 249; comp. Sephat Yether, ed. Lipmann, p. 22), Ibn Ezra died on Monday, the 1st of Adar I. 4927 (January 23, 1167), 75 years old. Consequently he was born in 1092. The authenticity of this statement has been impugned, but without effect. The principal objection was taken from a poem which precedes the *Sefer Zahoth* of I. E., written 1146, and contains the line, **ואברהם זקן כעוף נודד מן**, "And Abraham, being old, wandering about, as a bird driven from its nest." It has been urged that Ibn Ezra could not have been called "old" in the year 1146, if, in 1167, he was 75 years old. But it must not be overlooked, first, that the term "old" has a relative meaning; and Ibn Ezra, although only 54 years old, but worn out by the cares and troubles of his constant exile, might well have applied that expression to himself; secondly, that the poem might have been written by another person, who called Ibn Ezra **זקן**, "old," in the sense which that term often has in Hebrew writings, namely, "experienced" and "learned."

TRANSLATION

OF THE

COMMENTARY OF IBN EZRA ON ISAIAH.

—◆—

The prophecies are profound and lofty ;
 The wise-hearted see them, and are lost in admiration.
 May the Almighty grant strength to Abraham,
 Who intends to explain the book of Isaiah.*

THE Lord is One, and His divine inspiration always the same. The prophecies, however, vary according to the receptive faculty of each prophet, which is not always the same. Some prophets received the inspiration only in a vision by night. Such were, *e.g.*, Abraham (Gen. xv. 1), Gad the Seer (1 Chr. xxix. 29), and Isaiah (i. 1).

* סִדְרוֹת מְאֹד עֲקֻקוֹ וְנִקְהוֹ
 יִרְאוּם נְבוֹנֵי לֵב וְיִתְמָכוּהוּ
 יִתְּנוּ אֱלֹהִים עֹז לְאַבְרָהָם
 הַבָּא לְפָרֵשׁ סוֹד יִשְׁעֵיהוּ:

The printed editions have in the last line סִדְר, instead of סוֹד, the reading presented by a M.S. of the British Museum (Add. 24896). סוֹד is certainly more correct, since the additional syllable in סִדְר would spoil the metre. Each line consists of two simple syllables, and one compound (a syllable preceded by a Shva mobile, or by a compound Shva), two simple syllables and one com-

royalty; comp. "Jehu, king of Israel, the son of Nimshi" (1 Kings xix. 16); Nimshi was not a king. We read, it is true, "In the vision of Isaiah, the son of Amoz, the prophet"⁵ (2 Chron. xxxii. 32), where the qualifying term, "the prophet," may as well be referred to Amoz as to Isaiah; but from the words, "To Isaiah the prophet, the son of Amoz" (2 Kings xix. 2), we learn that Isaiah was "the prophet."⁶ Thus the forefathers of Zephania are named (Zeph. i. 1), because the king Hezekiah was one of them. *Concerning Judah and Jerusalem.* The greater part of Isaiah's prophecies refer to the cities of Judah, which were to be taken by the king of Assyria, and to Jerusalem, which was to be delivered out of his hand; the whole of the second part of the Book of Isaiah has as its subject the exile of Judah, the other tribes not being mentioned here at all. *In the days of Uziah, Jotham, Ahaz, and Hezekiah, kings of Judah.* Isaiah very probably commenced his prophetic career in the last year of King Uziah, as shall be explained below (vi. 1). In strict regard to the words of the text, we think that he died in the days of Hezekiah; for had he lived in the days of Manasse, the son of Hezekiah, it would certainly have been stated in this verse. Some say that Isaiah was slain by Manasse, because he exclaimed, "Mine eyes have seen the King, the Lord of hosts" (vi. 5).⁷ If this statement is based on tradition,⁸ it may be accepted.

⁵ A. V. "The prophet, the son of Amoz."

⁶ This is not so evident as I. E. seems to believe; since from the same two verses just the opposite inference is made, Midrash Rabba (Leviticus vi.); namely, that both Isaiah and Amoz were prophets, because the epithet, "the prophet," is in the one verse closely joined to the former, in the other to the latter. Ibn Ezra, who recommends the accents as an excellent guide for the reading and understanding of the Bible (comp. v. 9), should have gathered better evidence from the accents. אָמוֹץ has a disjunctive accent, and is to be separated from the following הַנְּבִיא; were they to be joined, their accents would be in the following way, יִשְׁעִיָּהוּ בֶן־אָמוֹץ הַנְּבִיא

⁷ Manasse is said to have tried and condemned Isaiah for having declared that he had seen the Lord, in contradiction to the words of the Law, "There shall no man see me and live" (Exod. xxxiii. 20); comp. Talm. Babli, Yebamoth 49b; Talm. Jerushalmi, Sanhedrin x. 2.

⁸ Simeon ben Azai (Talm. Babli, Yebamoth 49b) bases this statement on notes found in a Megillath Johasim, a sort of family record; the question, however, still remains whether those notes were derived from any ancient and trustworthy authority.

2. *והאזיני And give ear.* Sometimes verbs are derived from nouns, as *האזיני*, 'give ear,' from *אָזֵן* 'ear.' There is in reality no difference between *שמע* 'to hear' and *האזן* 'to give ear.'⁹—Isaiah begins his prophecy, by addressing those witnesses, that have been pointed out to Israel by Moses, when he said "I call heaven and earth to witness against you this day, that you shall soon utterly perish" (Deut. iv. 26); the time, foretold by Moses, had then come *For the Lord speaketh.* Listen to His word, since it is the Lord that speaketh; or, because the Lord has commanded you to listen.¹⁰ *I have nourished and brought up children.* The Israelites are compared to feeble children, who, nevertheless, through the care of their father are enabled to distinguish themselves amongst their companions. *פִּשְׁעוּ בִי* *They have rebelled against me.* They withdrew from my command (comp. 2 Kings viii. 22; Exod. xxii. 8).¹¹

3. *The ox knoweth, etc.* Ox and ass are mentioned, as animals which are in constant use among people. *אֹכֵל תְּרֵמָה the crib.* The place for the ass's food. The form of the word is in the construct state the same as in the absolute. The participle passive Kal, *אֹכֵלִים* (1 Kings v. 3) and *אֹכֵל* (Prov. xv. 17), 'fatted,' is derived from this word; it means literally, 'placed at the crib.' *Israel doth not know.* They are, therefore, in their character inferior to the cattle. *My people doth not consider.* Repetition of the preceding idea, as usual in most of the pro-

⁹ By the additional phrase *על דרך פשט* "in reality," the commentator indicates that he rejects the various remarks of the Midrash about the difference between Is. i. 1 and Deut. xxxii. 1, and likewise the distinction drawn between the synonyms *שמע* and *האזן*. (See Yalkut *ad locum*).

¹⁰ According to the first explanation, the phrase "for the Lord speaketh" refers to the following prophecy, which, although spoken by Isaiah, is nevertheless the word of God, who inspires the prophet. The second explanation requires the rendering of *דבר* by the past "hath spoken" or "hath commanded," and the supplying of the Infinitive "to hear" or "to listen."

¹¹ This explanation of *פִּשְׁעוּ* seems to be derived from the phrase *פִּשַׁע כְּתוּמָת יִר* 'to rebel' (2 Kings viii. 22)—literally, "to withdraw from the authority of"—and to be supported by *דבר פִּשַׁע* (Exod. xxii. 8), an object that was lost by its owner—literally, "that has slipped away from its possessor." Our author, however, in his commentary to Exodus explains *דבר פִּשַׁע*, as generally understood, "an object of trespass," and contrasts with this explanation, the one above mentioned as the opinion of R. Joshua; eventually he seems to have entirely adopted the meaning given in the text, as is also to be seen in the abridged commentary on Exodus (xxii. 8).

phacies, in the song of Moses (Deut. xxxii.), in the parables of Balaam (Num. xxiii., xxiv.), etc.¹² The meaning of the whole verse is, "I have brought them up, but they do not know me."

4. הוי. Some consider the ה as a substitute for א, and explain הוי = אוי, 'woe;' comp. אדורם and הדורם, N. pr. (2 Chr. x. 18; 1 Kings xii. 18); איך and היך, "how" (1 Chr. xiii. 12; 2 Sam. vi. 9); but I think that it is a sign of the vocative case (derived from the verb היה 'to be'), and that the passage must be rendered, "O sinful people," etc.; comp. הוי הוי ונסו, "Ho, ho, flee" (Zach. ii. 10), הוי ציון המלכי, "O Zion, deliver thyself" (*Ibid.* 11).¹³ The second person is, therefore, used in the next verse, "Why should ye be stricken any more." כבד *Laden with*. An adjective in the construct state; comp. עקל לב ועקל בשר, "uncircumcised in heart and uncircumcised in flesh" (Ez. xlv. 9).¹⁴ Seed of evil doers. They and their forefathers have been wicked; or, "their father was an Amorite, their mother a Hittite" (Ez. xvi. 3),¹⁵ as I shall explain.¹⁶ משחיתים *Corrupters*. That corrupt their soul or their way.¹⁷ They have forsaken the Lord, that is, the service of the Lord. נאצו *They have provoked unto anger*. נזורו. *They are gone away*. Root נזר 'to separate'; comp. וינזרו "that they separate themselves" (Lev. xxii. 2). נזורי is formed like יכלי 'they could' (Exod. viii. 14). Many take it as Niphal of זור 'to separate'; comp. נכוני 'they are prepared' (Prov. xix. 29); Niphal of בן, 'to stand.'

¹² "In Hebrew the repetition is used in the prophetic but not in the historical style."—I. E. on Ex. xiv. 19.

¹³ In the two passages quoted by the author, הוי cannot be translated by 'woe,' because it is followed by good tidings.—Ibn Ezra does not mean to say that הוי is never used instead of אוי (woe); for in this same chapter (ver. 24) he admits the identity of these two words.—The connection between הוי 'to be' and הוי 'Oh' is not clear. Comp. Zahoth, On the Aleph.

¹⁴ כבד is, according to Ibn Ezra, not a substantive, "the burden of," but the construct state of the adjective כבד, "heavy of, heavy with regard to;" like עקל, "uncircumcised with regard to"—the construct state of the adjective עקל, "uncircumcised."

¹⁵ The Israelites are, according to this explanation, called "a seed of evil-doers," because their forefathers, the ancestors of Abraham, were idolaters.

¹⁶ The commentary of Ibn Ezra on Ezekiel is not known.

¹⁷ משחיתים is the participial Hiphil, and has therefore originally the causative meaning, "causing their soul or way to be corrupt."

5. **תָּכְנוּ**. *Should ye be stricken*. The **ת** in **תָּכְנוּ**, "they sat down." (Deuter. xxxiii. 3), is part of the root—**תָּכְנוּ** being Pual of **תָּכַח**; comp. **וַיִּשְׁכּוּ** "and they stick out" (Job xxxiii. 21)—but here it is the prefix representing the second person; **תָּכְנוּ** being Hophal of **תָּכַח**. —*You will revolt more and more*. "The more you are smitten, the more you revolt, while the proper way for you would be to repent;" comp., "And in the time of his—Ahaz, king of Judah's—distress did he trespass yet more against the Lord." (2 Chr. xxviii. 22.) **מָרְדָּה** *Rebellious*. Adjective; root **מָרַר**, 'to be rebellious,' comp. **מָרֹדֶר**, 'rebellious' (Deuter. xxi. 18); supply **מִלָּה** or **דְּבַר** 'word;' **מָרָה** may also be taken as a substantive, 'rebellion.' *The whole head is sick*. Whereupon shall ye be stricken? for the whole head is afflicted already with all kinds of sickness, etc. The head and heart are mentioned as the principal parts of the body. **רָוַי** *Faint*. Adjective; a form like **גָּנָב**, 'thievish,' **סָלַח** 'placable.'

6. **מָתוֹם**. *A place containing soundness* (**הוֹם** 'soundness or integrity'). The form of the word is irregular, for it should be **מָתוֹם** like **מָעוֹ** (xxv. 4). The same form is used Ps. xxxviii. 4. R. Moses Hakkohen says that **מָתוֹם** is the same as **מָתוֹם** 'people;' he quotes a parallel, Judges xx. 48, and explains our verse, "there is nothing in them that is good for man;" but this explanation is rather far-fetched. **פָּצַע** *Wounds*. Supply the word **רַק** 'only,' 'but,' before **פָּצַע**. "There is no soundness in him; there are but wounds and bruises;" comp. **אֵין טוֹב בְּאָדָם** "There is nothing good for man but that he should eat and drink." (Eccles. ii. 24.) **פָּצַע** *A wound* caused by the breaking of the bone. **חֲבוּרָה** *A sore* attended with suppuration. **מְרִיחַ** *Fresh*,¹⁸ not yet dry (comp. Judges xv. 15); in Arabic the word **مَرَّ** has the same meaning. **וָרִי** *They have been squeezed*.¹⁹ Root **וָרַר** 'to squeeze' (comp. Judges vi. 38). The wound cannot be healed unless the matter is removed from it. **חֲבָשׁוֹ** *They have been bound up*. Root **חָבַשׁ** 'to compress,' 'to bind up' (comp. **חֹבֵשׁ** 'ruler,' iii. 7).²⁰ **בַּשֶּׁמֶן** *With the oil*.²¹ With the oil, which the cure of the wound requires.

¹⁸ A. V., "Putrefying."

¹⁹ A. V., "They have been closed."

²⁰ Ibn Ezra seems to identify ruler with oppressor. Compare his commentary on iii. 7, and Eccles. iv. 16, "The laws of kings are tyrannical."

²¹ A. V., "With ointment."

7. *Your country, etc.* What has been said hitherto in figurative expressions is now repeated in plain language. All their land has been smitten, a part of it is desolate, without inhabitants, a part destroyed by fire, another part robbed of its produce by strangers. *אכלים אתה Devour it.* Devour its produce; comp. *בעצבון תאכלנה* "In sorrow shalt thou eat of it." (Gen. iii. 17.) *ושממה And desolate.* Supply *ארצכם* 'your country'—"and your country is desolate."²² *זרים* can be derived from *זרם* 'tempest' (xxxii. 2); the final *ם* would then be not a sign of the plural, but one of the radical letters; if so, if this derivation be correct, the two words *זרים* of this verse are two different grammatical forms.²³

8. *And the daughter of Zion is left, etc.* The fortified cities of Judah will be taken and only Zion will be left. *סוכה The hut.*²⁴ The place for the watchman; that is, the temple built in honour of the Almighty. *מלונה A lodge,* where the watchman stays through the night. *במקשה In the garden of cucumbers.* *נצורה Ruined*²⁵ (comp. lxxv. 4).

9. *Except the Lord of hosts, etc.* These are the words of the Israelites, whom the prophet introduces now speaking. *כמעט Very small.* Join with *שריר* 'remnant,' because of its disjunctive accent; for it is an important rule, that the most careful notice should be taken of the accents.²⁶

10. *Hear the word of the Lord, etc.* The prophet replies to their complaint, "We are like Sodom," by saying, "If you were so, it would be but just, for your princes are like the princes of Sodom,"—this is meant by the address, "Ye rulers of Sodom"—"and the people is like the people of Gomorrah."

11. *To what purpose, etc.* Why should I leave you longer in

²² It is not quite clear what Ibn Ezra means by this remark; perhaps that the expressive closing sentence, *ושממה כמהפכת זרים* "And it is desolate, as overthrown by strangers," is to be taken in a more comprehensive sense, and referred to the general term *ארצכם* "your country," which includes *עריכם* "your cities," and *ארמתיכם* "your land."

²³ This is the opinion of Saadiah, attacked by R. Adonim, because of *זרים* being different from the singular *זרם* and the plural *זרמים*, but defended by Ibn Ezra in his "Sephath Yether" (No. 22); this is one of the many instances of two nouns, different in form but identical in meaning, being formed from the same root; *זרים* = *זרם* 'tempest.'

²⁴ A. V., "Cottage."

²⁵ A. V., "Besieged."

²⁶ The author himself sometimes overlooks this important rule; as, for instance, in his remark to ver. 1, *sub voce* "the son of Amoz."

the land? Is it for the sake of the multitude of your burnt offerings? *I am full*, etc. An anthropomorphism; in reality, He does not want anything; comp. "If I *were* hungry, I would not tell thee, etc." (Ps. l. 12 ff). מריאים *Large sheep*.²⁷ A species of cattle, akin to the ox, but larger; its fat is prohibited.²⁸ The Gaon²⁹ compares מריאים "fed beasts" with מרא "to feed" (Mishnah Sabbath xxiv. 3). כבשים The young of the flock.³⁰ עתורים The old of the flock³¹ (comp. Gen. xxxi. 10).

12. לפני=פני *Before me*; it is not the object of לראות 'to be seen.'³² רמוס *To tread*. Infinitive.

13. לא תוסיפו *Ye shall not continue*. A prohibition (comp. Deut. iv. 2); not a mere future. להביא=הביא *To bring*. *Vain oblations*, etc. "For your oblation is vain in mine eyes, and your incense an abomination." ראש חרש=חרש *Day of the new moon*. In the Pentateuch it is clearly stated³³ that the word bears this meaning, "New-moon." קרא מקרא That you proclaim them to be holy convocations.³⁴ Isaiah mentions these festivals, together with the burnt offerings and oblations, because of the additional offering (מוסף) brought on such days.³⁵ לא אוכל *I cannot bear*.

²⁷ A. V., "Rams."

²⁸ In the Rabbinical writings חלב is the forbidden fat, שומן the permitted. The fat of the quadrupeds that were allowed to be eaten and were also admitted as offerings upon the altar, is prohibited (Leviticus vii. 25); the fat of those that were not employed as sacrifices, but might serve as food to the Israelites, is permitted. In the former case the animals were called בהמה 'cattle', in the latter חיה 'beasts.' According to Ibn Ezra מריא is a בהמה; according to Saadiah it is a *chamois* (جاوس). Comp. I. E. on Am. v. 22.

²⁹ R. Hai (ibid.)

³¹ A. V., "Lambs."

³⁰ A. V., "He-goats."

³² פעול, object, is the person or thing to which the action is directed; the verb may be active or passive; e.g., לראות פני, according to this opinion, rejected by I. E., "When my face is seen;" 'my face' is called object, though the nominative case. Comp. I. E. on Exod. xxiii. 15.

³³ I. E. refers perhaps to the words עלת חרש, Num. xxviii. 14, which are the same as עלת ראש חרש, "the burnt offering of the new moon." In his commentary on Exod. xii. 2 he shows in the form of a short dialogue between R. Moses Hakkohen and his opponents, that חרש signifies "New moon." Comp. I. E. on Exod. xix. 1 and Num. xxviii. 14. The word חרש signifies also 'month,' that is, the time from one new moon to the other; as שבת, originally 'Sabbath,' is also used to signify the time which passes between one Sabbath and the other, the week.

³⁴ A. V., "The calling of assemblies." Comp. Lev. xxiii. 2.

³⁵ Comp. Num. xxviii. and xxix.

Supply the word נָשָׂא, 'to bear.' Comp. חמור לחם "an ass laden with bread" (1 Sam. xvi. 20). עֲצָרָה *Restraint*. Comp. עֲצָר 'prison' (liii. 8). "Restraint from doing any work." עֲצָרָה (Lev. xxiii. 36) has the same meaning. *Iniquity and restraint*.³⁶ God cannot bear iniquity coupled with the observance of holy days; for of what use is it to keep holy days and to do evil at the same time?

14. *They are a trouble unto me.* These words imply the threat, "I shall therefore banish you, and they—the festivals—will then cease." *I am weary.* A figurative expression.

15. וּבְפָרְשֶׁכֶּם *And when ye spread forth.* The Hirik under ר is instead of Segol.³⁷ *I will hide mine eyes from you.* I will keep away mercy from you. *I will not hear.* These words contain the same idea, "I will not help you." *Your hands are full of blood.* Because your hands, etc. *Blood.* Bloodshed.

16. *Wash.* Wash your hands of the blood they have shed. הִתְיַצְּבוּ הַיְדֹּשִׁים *Make you clean.* It is Hithpael; the ה is absorbed in the ת; comp. לְמַתְהַרֵּר = לְמַטְהַר "unto him that purifies himself" (Lev. xiv. 4).

17. לְהֵיטֵב = הֵיטֵב *To do well.* It is infinitive. אֲשֶׁרוּ *Straighten*.³⁸ Root יִשַׁר; א replaces the radical י; the reverse is the case in חֲתִיפְרוּ = תַּחֲאֲמְרוּ "you shall boast yourselves" (lxi. 6). חֲמוּץ *Cruel*.³⁹ An adjective, like קָרוֹב 'near;' comp. חוֹמֵץ 'cruel' (Ps. lxxi. 4). Many explain אֲשֶׁרוּ חֲמוּץ "Give due consideration to the cause, do not judge off hand;" the meaning of אֲשֶׁרוּ would then be, "Praise ye" (comp. Gen. xxx. 13).⁴⁰

18. וְנוֹכַחָהּ. Some say that God is now speaking; "Let us—God and Israel—reason together" (comp. Mic. vi. 2); but I

³⁶ A. V., "Even the solemn meeting."

³⁷ The infinitive Piel is פָּרַשׁ; when כֶּם is added the syllable רֶשׁ loses the accent, and the long vowel Zere must therefore be shortened; this is usually done by changing Zere into Segol; to change it into Hirek, as in וּבְפָרְשֶׁכֶּם, is exceptional.

³⁸ A. V., "Relieve."

³⁹ A. V., "The oppressed."

⁴⁰ The translation of the words אֲשֶׁרוּ חֲמוּץ, according to this explanation, would be: "Praise him who is considerate in judgment." This is the opinion of Raba, recorded in Talm. Babl. Sanhedrin 35. אֲשֶׁרוּ דִּיּוּן שְׂמֵחָמֵץ אֶת דִּיּוּנוֹ "Praise the judge, who gives his judgment time to ferment." חֲמוּץ is then derived from חָמַץ "dough which had sufficient time to rise." In the courts of law of the Jews, it was the rule that the execution of the sentence of death, after the completion of the trial, should be deferred till the following day, in order to be considered and discussed a second time. (Talm. l. c.)

think the words may well be assigned to the prophet; as if he said "God told me that we—you, Israel, and I—should submit to His rebuke;" for the prophet himself was not entirely without blame, as he reports, "And He reproved me, that I should not walk," etc. (viii. 11), as I shall explain below (vi. 5). שנים Scarlet (comp. Exod. xxv. 4). The idea contained in this verse is the reverse of that conveyed by the words of Jeremiah, "Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me" (Jerem. ii. 22); namely, "the iniquity will depart, and you will again be free from all sin." The same is expressed by the words "Wash you," etc. (ver. 16). *Though they be red like crimson, they shall be as wool.* A repetition of the same idea.

19. *If ye be willing and obedient, ye shall eat the good of the land.* Otherwise, the strangers before-mentioned (ver. 7) will consume it.

20. *You shall be devoured with the sword.* That is to say, "If you be obedient you shall eat the good, and if you rebel you shall be devoured with the sword." Supply before חרב 'the sword,' either the verbal noun אֲכִילָה 'a devouring of,' or the preposition ב 'with'; comp. בית = בֵּית 'in the house' (2 Kings xviii. 15). *For the mouth of the Lord hath spoken it.* Be sure that this prediction will be fulfilled, for "the mouth," etc.⁴¹

21. The prophet has thus reproved the people but they do not listen. *How is the faithful city become an harlot.* Jerusalem is like a woman that has become faithless to her husband, after having been a faithful wife. מלאתי Full of. The י is paragogic as in נִגְבְּתִי "the theft of" (Gen. xxxi. 39.)⁴² ילִין Was lodging. The future is here used for the imperfect,⁴³ which has no special form in

⁴¹ The words וְזֶה הָאֱמֶת, "and this is the truth," are very often used by I. E. in his commentaries to express his approval of an opinion quoted by him. They might here also be taken in the same sense, so as to indicate that I. E. was in favour of the last mentioned explanation, חרב = בְּחֶרֶב; but then the words "for the mouth," etc., would be quite superfluous, or I. E.'s remark on them must be missing. In the translation they explain the causal conjunction כִּי 'for,' in the phrase כִּי הָיָה רָבָר. (Comp. I. E. on Mic. iv. 4.)

⁴² The construct state of מלאה, נִגְבְּתִי is regularly מְלֵאָה.

⁴³ זמן עומד literally, the standing time, duration. As a form of the verb it indicates that the action has commenced already, but is not yet finished. This is always the case with the present tense, which is therefore called by I. E. זמן עומד. But the imperfect "was lodging," expressing continuation, repetition or duration is likewise included in this term.

Hebrew. **מְרַצְחִים** *Murderers*. Literally, "they that cause to murder." It is participle Piel, and has a causative meaning, referring to the judges.⁴³ *

22. *Thy silver*. Metaphor for judges and princes; this verse is, therefore, followed by, "Thy princes are rebellious." *Thy silver is become dross*. The best of the people are like dross. **מְהוּל** *Mixed*. The ה is one of the radical letters. Hapax legomenon.

23. **שְׁלֵמִים** *Rewards*. (Comp. Exod. xxii. 5). They perverted judgment; the judge said, "Give me such and such a sum, and it shall stand thee in good part in thy lawsuit with thy neighbour." *To the orphan*—of whom they are not afraid. *They judge not*. That is, they do not render justice. *The cause of the widow*—which she has to bring forward. *Doth not come unto them*: they do not like to hear her cause, therefore it does not come before them.

24. **נָאֻם** *The word of*. A noun (comp. Jer. xxiii. 31). To use נָאֻם instead of נִאֻם is a blunder,⁴⁴ for נִ cannot be omitted. *The Lord*. This is added because the judges appear as the lords of the earth. *The Lord of hosts*. He is truly the Lord, and the hosts of the universe are His witnesses. Why the name of God is joined, in the construct state, to **צְבָאוֹת**, though being a proper noun, is explained in the Book of Samuel.⁴⁵ "The mighty One of Israel," and "The Lord of hosts" compose a parallelism, in

⁴³* Bad judges "cause to murder," by ordering the execution of innocent persons.

⁴⁴ This seems to be an attack on those Paytanim who use נָאֻם instead of נִאֻם, with omission of נִ. But in his "Moznaim," a grammatical pamphlet, the author adduces several instances in which נִ is omitted. (See *Moznaim sub voce* נִעַל יִם).

⁴⁵ Read "Book of Exodus." The word "Samuel" seems to be a mistake which has its origin in the abbreviation שְׁמוֹ (= שְׁמוֹת) being wrongly completed as שְׁמוֹנָל. Ibn Ezra, on Ex. iii. 14, observes, that the tetragrammaton is a proper noun; but although generally proper nouns in Hebrew cannot be joined to a genitive, there are a few exceptions; and the connexion of the name of God with the genitive of **צְבָאוֹת**, is one of them; this exception is justified, because He is not only the Absolute Being, but also the Creator and Ruler of the Universe. The name of God may therefore be considered as identical with the common noun "Ruler," and be followed by a genitive. It is, however, possible that the words **נִפְּוֹרֵשׁ בְּשִׁמּוֹנָל** are correct, and refer to 2 Sam. vi. 2, to the statement that the holy ark is called by His name, whence I. E. deduces, that the name of God is both a proper noun and a common noun. Comp. *Yesod Mora*, c. 12.

which Israel on earth beneath corresponds to the "hosts of heaven" above, for the Israelites are likewise called the hosts of God (comp. Exod. xii. 41). הוי = הוי *Woe*.⁴⁶ "Woe unto them when I shall do the following thing. *I will ease me of mine adversaries.*" "I will find comfort for their having provoked me." An anthropomorphism.

25. ידי *My hand*; that is, "my smiting" (comp. Exod. ix. 3). כבור *As if it were with soap*; בור = בורית 'soap'; or more correctly, *purely* (comp. Ps. xviii. 25). *Thy dross.* This expression reverts to the former metaphor, "thy silver is become dross." ברילך *Thy tin*. R. Moses Hakkohen remarks, "that the names of the seven kinds of metal are not found in the Bible in the plural"; he forgets ברילך, which is plural; the singular would be ברילך.⁴⁷

26. *And I will restore thy judges, etc.* When the kingdom of Israel, the ten tribes, with their judges, shall cease here, and the judges of Ahaz shall likewise have gone, Hezekiah will appoint upright judges; and this is in fact recorded of him.⁴⁸ *As at first.* "As in the days of David and Solomon." The ב in כבראשנה is not essential.

27. *Zion shall be redeemed, etc.* Zion will, in consequence of her justice, be redeemed out of the hand of Sennacherib. *And her returning people.*⁴⁹ The people that will repent. Supply יפרו "will be redeemed."

28. פושעים *Transgressors.* They that rebel against authority.⁵⁰ They are worse than חסאים "sinners." *And the destruction of the transgressors shall be TOGETHER.* ALL the fortified towns of Judah shall be captured. *And they that forsake the Lord, etc.* The ordinary repetition of the same idea.

29. אילים *Terebinths.* The singular is אלה; it has a masculine termination in the plural like נשים of אשה "woman," and כאים

⁴⁶ See note 12.

⁴⁷ I. E. mentions in his Moznaim, *sub voce* הירידים, two exceptions: ברילך 'thy tin,' and כספיהם 'their silver' (Gen. xlii. 25). R. Moses Hakkohen does not say "the seven kinds of metal," but בריל וברזל ונחשת וזכוכית ועופרת "Gold, silver, brass, iron, tin, lead." I. E. makes seven out of these six by applying כסף to "silver" and "mercury" (ח' כסף).

⁴⁸ This fact is mentioned neither in the book of Kings nor in the Chronicles.

⁴⁹ A. V., "And her converts."

⁵⁰ Comp. ver. 2.

of טאה "measure" (Gen. xviii. 6); comp. "The gardens," which, in the corresponding phrase, balances "terebinths."⁵¹ יבשו *They shall be ashamed.* Some say that the י is here used instead of ת, the third instead of the second person, and explain many other instances in the same way; but I think that the third person of יכלו "they shall be consumed" of the preceding verse, is continued in יבשו, and in חסרתם "ye have desired," passes over to the second person; there are many instances like it. ותחפרו *And ye shall be confounded.*

30. *For he shall be as an oak tree,* etc. After having said that they shall be ashamed of the oak trees they have coveted and stolen, the prophet compares them to an oak tree whose leaves have withered. נובלת עליה *Whose leaf fadeth.* Literally, "which is withering with regard to its leaves;" comp. ותאבדו דרך, "And you shall perish with regard to the way" (Ps. ii. 12); similarly we say in the Confession, קשינו ערף (ורוי) "We are stiff with regard to our neck."⁵² כאלה *As an oak.* This proves that מאלים (ver. 29) is the plural of אלה "oak," especially since this is likewise followed by "and as a garden," etc.⁵³

31. החסון. *The strong.* Adjective; the substantive is חוסן "strength." נעורת *Tow.* That which is shaken off (נער "to shake") from the flax. לניצוץ *As a spark* (comp. Ez. i. 7). This verse refers to the idols, which are made strong, that they should not shake, but which those who formed them will burn in time of trouble, because they helped not; but the workmen themselves will likewise be burnt; this is meant by "and they will both burn." (Comp. Exod. iii. 3.) *And none shall quench. And none shall help.*

CHAPTER II.

THIS chapter commences a new prophecy, but not without connection with the preceding. Zion will now be saved from

⁵¹ This remark is made because of אילים being likewise the plural of איל 'ram.'

⁵² The confession or ודוי is a portion of the divine service for the Day of Atonement (10th of Tishri).

⁵³ See note 51.

the hands of Sennacherib,¹ and she will besides be highly distinguished in the future. This will take place, as the prophet says, "*In the last of the days.*" That is, in the days of Messiah, which are the last of the days of the world.² Those days have not yet come; for since the days of Isaiah there has never been a period free from war. We learn from Josephus, and the literature of the Persians and Medes,³ that during the whole time of the second temple in Jerusalem war had never ceased. Moreover,⁴ the prophet distinctly declares, "Neither shall they learn war any more."

2. *And shall be exalted.* We know that the mount of the temple will not be physically raised; but what the phrase means is, that it will be established in such a way that people will hasten up to it from the four corners of the earth, as if it were higher than all hills. וְנָהָרוּ *And they will flow.* Root, נָהַר 'to flow'; comp. נָהַר "river," which is so called on account of its flowing motion.

4. *And he shall judge.* He, who is the judge, the Messiah, shall judge (comp. Numb. xxvi. 59).⁵ לְאֶמְתִּים *Into plowshares.* Comp. אָתוֹ "his plowshare" (1 Sam. xiii. 20); the Dagesh of the ת compensates for the omitted silent letter 'i'; the same purpose is served by the long vowel Zere under א in the

¹ This is the subject of the first chapter; the second begins with describing the salvation of Israel, which will be effected in the distant future.

² By "The last of the days of the world" Ibn Ezra points to the furthestmost period of time, the period of the highest degree of perfection and salvation, which will undergo no fresh change, nor suffer any relapse into former imperfections. Such a period, Ibn Ezra says, has not yet come, because war has not yet ceased.

³ Another reading for וְנָהָרוּ is וְרֹמִי "and Romans."

⁴ The meaning is, "Even if the records here referred to were not trustworthy, and if for a certain period war had really ceased, it has been resumed again; while the period of Messiah requires 'that war should not be learnt any more.'"

⁵ The passage referred to is אִשָּׁר יִלְדָה אֶתָּה, 'whom she bare': no noun precedes the phrase, whose substitute the pronoun "she" should be. In this and similar elliptical cases, Ibn Ezra usually supplies a participle or a verbal noun from the verb; as, for instance, הַיּוֹלֶדֶת 'the mother,' implied in the verb יִלְדָה, or הַשֶּׁפֶט implied in the verb וְשִׁפֹּט; sometimes he completes the elliptical phrase from the context; comp. ver. 8.

word *מזרות*.⁶ *למזרות* *Pruning-hooks*. Instruments for pruning the vineyards.

5. *O house of Jacob*, etc. With these words the prophet rebukes Israel, as if he said, "Since Zion will now, as you are well aware, be redeemed for her justice, and a time, besides, will come for her great salvation, we all owe obedience to the words of the prophecies, which are true as the light." The prophet includes himself in this rebuke, by using the first person plural, *pro forma*, as Moses did when he prayed, "forgive our iniquity;" or because he grew up among the people and acquired something of their mode of speaking,⁷ as I shall explain (vi. 5).

6. *Thou hast forsaken*, etc. Some refer the second person to God, and say that the prophet confesses here before Him that He has justly forsaken them, for they are full of Eastern customs, etc. R. Moses Hakkohen refers it to Israel, and explains accordingly: "Thou, O Israel, hast forgotten thy people and its religion." *כלא* According to some, "they are enthusiastic;" comp. *כלא* "with enthusiasm"⁸ (Jer. xii. 6); I think that it means, "they are full," namely, with the wisdom of the children of the East, the Aramæans; comp. "Aram in the east, and the Philistines in the west" (ix. 11); the next is, therefore, "And are soothsayers like the Philistines." *בית יעקב* in this verse must then be vocative, like the first (v. 5).⁹ *ובילדי* And with ideas of.¹⁰ And with what they bring forth by thought; for the resultant of any two forces is called *נולד* 'born, product.'¹¹ *ישפיקו* They satisfy¹² themselves. Comp. *ישפיק* 'it shall suffice' (1 Kings xx. 10), although of a different conjugation; the latter being Kal, the former Hiphil. They are satisfied with secular knowledge, and do not seek for the prophecy, which is the best light.

⁶ Long vowels are either really or virtually followed by one of the silent letters *אָהוּי*; namely, Kamez by *א* or *ה*, Zere and Hirek by *י*, Holem and Shurek by *ל*.

⁷ Comp. vi. 5, "I am a man of unclean lips and I dwell in the midst of a people of unclean lips" and I. E. on Is. i. 18.

⁸ A. V., "A multitude."

⁹ In the Hebrew text this remark is wrongly placed at the end of the next sentence.

¹⁰ A. V., "In the children of."

¹¹ The two components are the man and his mind; the resultant is the idea.

¹² A. V., "They please."

7. *Full of silver and gold.* Silver is mentioned before gold, because it is in quantity more abundant. קצה *End.* ה is paragogic, like ה in לילה "night;" the accent is therefore on the penultima.¹³ In the preceding verse Israel is described as wise, in this as rich and mighty; in the same order Jeremiah enumerates these qualities (Jer. ix. 23).

8. אילים *Idols.* Root אל "not"; the idols are called by this name, because there is no reality in them. *They worship the work of his*¹⁴ *hands, that which his*¹⁴ *fingers have made.* They—all the people—worship the work of his—the smith's—hands, that which his—the smith's—fingers have made.¹⁵

9. וישח *And boweth down.* Niphal of שחח; comp. וימס 'And it was melted' (Jos. vii. 5) Niphal of מסס. Their acts degraded them. ואל חשא להם According to some—the ה being the sign for the second person, and referring to God—"and thou forgive them not." I am, however, of opinion that the passage has the following meaning: "Not one of them dares to lift up his head or soul," because the context requires a phrase similar to "And the man humbles himself"; or that the word ארץ 'the earth' is to be supplied: "And the earth is not able to bear them"¹⁶ (comp. Gen. xiii. 6). The Grammarian,¹⁷ who asserts that אל is only found with a command, is mistaken; comp. אלמות, "where there is no death" (Prov. xii. 28).

10. בא Infinitive: 'to enter' (comp. Hab. ii. 3); or imperative: "enter"; the advice which they will give each other. הטמן The same; infinitive or imperative. It is the Niphal of טמן.

11. עיני *The looks of.* עין 'eye,' or 'look,' though generally feminine, is sometimes masculine (as *e.g.* in this verse, since the

¹³ Nouns ending in הָ or הֶ have generally the accent on the last syllable; but there are exceptions to this rule, and one of them is, that if these terminations are paragogic, the last but one has the accent.

¹⁴ A. V., "Their."

¹⁵ Ibn Ezra explains hereby the change of the number in ידיו "his hands," and ישתחוו "they worship"; the Version evades the difficulty by translating ידיו "their hands."

¹⁶ "They are so vile that the earth cannot bear them any longer—that they do not deserve to live any longer upon the surface of the earth."

¹⁷ "The Grammarian" is the title by which Ibn Ezra calls R. Judah Hayug.

masculine form שָׁפֵל is joined to עֵינִי; and עֵינִי 'the looks,' is identical with כָּל אֶחָד מֵעֵינֵי 'each of the looks'; comp. בְּנוֹת 'each of the branches' (Gen. xlix. 22).¹⁸ *Haughtiness.* The contrary, lowliness, is meant; comp. "He will enlighten my darkness"¹⁹ (Ps. xviii. 29).

12. *ושפל* *He shall be brought low.* The ו changes the past into a future; ²⁰ comp. וטהר "he shall be clean" (Lev. xxii. 7).

13. *The cedars, etc.* All this may be taken either literally, or symbolically for "the young, great, rich, mighty, and the kings." *ההרים* *The mountains.* I derive הרים from הרה "to conceive," as I shall explain in the Book of Psalms (cxlviii. 9).²¹

15. *The tower.* The tower on the royal palace.²²

16. *Ships of Tarshish.* If taken figuratively, they signify "the merchants"; literally, they are ships which belong to Israelites, and are going to Tarshish. *שכיות* *Pictures.* Comp. *אבן כשכית* "A stone with a picture"²³ (Lev. xxvi. 1).

17. *And the loftiness, etc.* This idea is repeated here, because all the objects previously enumerated, excite pride in those that possess them, and cause dejection to those that lose them.

18. *יחלוף* *He shall abolish.* Comp. בני חלוף "the afflicted" (Prov. xxxi. 5), to whom death is imminent; this root has a similar meaning in חלף "it is over" (Song ii. 11). כליל. This word remains the same in the masculine and feminine, singular and plural; it means "all" (comp. Exod. xxviii. 31; Lev. vi. 16). *He shall abolish.* The third person refers to God.

¹⁸ The peculiarity of a noun in the plural being joined as nominative to a verb in the singular (as, e.g., in עֵינֵי נְבוֹהוֹת אָדָם שָׁפֵל "The lofty looks of man shall be humbled") is explained by giving to the plural the meaning "one of," or "each of."

¹⁹ Haughtiness cannot be brought low; it must be removed altogether, and can then be replaced by humility. In the same way darkness is not enlightened, but light is substituted for it.

²⁰ שָׁפֵל could be taken as co-ordinate with גָּשָׁא, "that which is high and that which is low;" Ibn Ezra rejects this explanation, and takes וְשָׁפֵל as the past turned into future by the ו conversive.

²¹ In his commentary on Ps. cxlviii. 9, Ibn Ezra says that the mountains are pregnant (הרה) with all kinds of metals; therefore they are called הרים.

²² This remark is made in opposition to the opinion of those who refer "the tower" to the ships. (See Rashi *ad locum*.)

²³ A.V., "Any image of stone."

20. עשו *They made*. The subject is not named; it is the indefinite "one" or "they;"²⁴ comp. ויאמר ליוסף "and he (= some one) said to Joseph" (Gen. xlviii. 1). עשוהו "one has done it"²⁵ (Eccles. ii. 12). חפר פרות. I think the singular is חפרפרת, and signifies "a bird that flies out in the night like the bat, and keeps itself hidden during the day"; others say that חפרפרת means "a bird which eats up the fruits during the night"; in this case it consists of two separate words.²⁶

21. נקרת *The clefts of*. Literally "a hollowed place of." סעיף. Branchlike pieces projecting from the rocks, where people can hide themselves.²⁷ לערץ *To be mighty*.²⁸ Root ערץ; comp. עריץ "mighty." According to others, it is a transitive verb, meaning "to terrify;" אל חרעץ (Jos. i. 9) has, perhaps, the same meaning, the word לבן "thine heart," being supplied—"do not terrify or discourage thine heart"—and עריץ (xxix. 20), is then a transitive adjective, "terrible," like אימים (Gen. xiv. 5), "the terrifying ones."²⁹

22. *Cease ye, etc.* "Since God has issued His decrees against you, as indicated in the words 'Because of the fear of the Lord,' etc. (ver. 10), no man has the power to undo them; cease, therefore, to rely on man, he will not help you, for he is vanity."

CHAPTER III.

THIS Chapter is either the explanation of the latter part of Chapter II., beginning "the cedars," "the mountains," etc. (ii. 13, ff.) or the continuation of the subject, commencing "Cease, ye from man," etc. (ii. 22); I adopt this latter view.

1. משען ומשענה. *The stay and the staff*. Poetically said for "every kind of staff."¹ The explanation of the figure follows immediately, "The whole stay of bread and water."

²⁴ Comp. Note 5.

²⁵ A. V., "Hath been already done." ²⁶ חפר "digging," פרות "fruits."

²⁷ Comp. סעיף "branch." A. V., "The tops of."

²⁸ A. V., "To shake terribly."

²⁹ A. V., "The Emims."

¹ The repetition of a noun with or without the variation of its form is often used for כל, "all"; for instance, איש איש "every man," Lev. xv. 2, חכם כחכם "wise in every respect" (Prov. xxx. 24), שמוטה ומושטה "all kinds of desolation" (Ez. vi. 14, comp. Job xxx. 3).

2. *The mighty man.* "He who has the strength required for a successful war."² *The man of war.* "He who has the experience." *The judge*, who is asked to show the right way according to the law." *The prophet*, who serves the same purpose; and also *the astrologer*,³ who foretells future events through the science of astrology. *The ancient*, who has profited by the changes and trials of life.

3. חכם הרשעים *The cunning artificer.* לחש *The charmer.* Even he that understands to charm the serpents, will be taken away. According to some, "the eloquent orator"; comp. מתלחש "whispering" (2 Sam. xii. 19).⁴

4. תעלולים *Babes.* The ט is not a radical letter; root עול "to be young." Comp. עילל "child" (Jer. vi. 11). תעלולים is here an adjective, "they that are young,"⁵ but in chap. lxvi. 4, it is a noun, "childishness," "delusions."

5. וְנִשָּׁ And shall be oppressed. Niphal; like נָצַח (iii. 13),

² The words "required for a successful war" have no direct equivalent in the Hebrew text, but are understood. Without this addition the remark of I. E. would have no sense. I. E. evidently endeavours to show how all the categories mentioned in this verse might contribute to save the nation from imminent ruin by a foreign conqueror. The first two are enabled by valour and practice to lead the people against the approaching enemy, the second two to keep them from unjust, the third from unsuccessful undertakings. I. E. adds before "the astrologer" the word "also" (וְגַם), and before "the charmer" (ver. 3) the word "even" (אֲפִילוּ), to indicate the distinction between them and the others; while the latter promote the welfare of the country in reality, the merits of the former exist only in the imagination of the credulous people.

³ A.V., "the prudent." Root קָסַם, "to decide, to give judgment." In his commentary on Deut. (xviii. 10) Ibn Ezra leaves it uncertain whether קוֹסֵם has the general meaning "prognosticator," and includes the מְנַחֵשׁ מִכִּשְׁף as three kinds of קוֹסֵם who pretend to derive their knowledge of the future from the clouds, from predictive signs or experiments, or the special meaning, "an astrologer," who foretells the future by stars; קוֹסֵם is in the latter case co-ordinate with the other three.

⁴ לחש, "to whisper," "to speak;" נבון לחש, 1st. One that understands to whisper, to conjure by whispering charming formulas. 2nd. One that understands to speak; an orator.

⁵ The "adjective" (שם התואר) includes those adjectives which in consequence of the qualified noun being omitted, are treated as nouns; e.g., החכם, "the wise" = האיש החכם, "The wise man;" תעלולים, "Young" = אנשים, "Young men." More correctly this word may be explained as an abstract noun, which is used instead of the concrete; childishness=children.

"he is standing up." According to some, "and shall oppress;" the נ being radical, and נָשׂ piel. ירהבו "They will have power or dominion;"⁶ comp. רהב "power" (li. 9).

6. *The house of his father.* His family. לכה *To thee.* It is the same as לך though having an additional ה. שמה לכה "thy clothing be to thee."⁷ "We do not ask thee to give us clothing." *This ruin.* Jerusalem (comp. v. 8.).—This is just the style in which people speak while labouring under strong excitement.⁸

7. ישא. *He will swear* (comp. י' לא תשא את שם "thou shalt not swear by the name of the Lord," Exod. xx. 7). *Ruler.*⁹ It is the same verb as in חיבש מכה 'dressing a wound' comp. עָצַר "power" (Judg. xviii. 7). *There is no clothing.* Even for myself.

8. כי לשונם ומעלליהם אל ה' *For their tongue and their doings will regard to the Lord.*¹⁰ למרות *To provoke.* ל has Pathah, because of the omission of ה, the characteristic of the Hiphil; למרות = להמרות; comp. להנחותם = להנחותם "to lead them" (Ex. xiii. 21). *The eyes of His glory.* "Publicly."¹¹

9. הכרת. According to some, "the cutting off," derived from כרת "to cut off," but more correctly, "the knowing of"; compare הכירו "they knew him" (Gen. xlii. 8); the Dagesh in כ indicates the omission of the radical נ which appears in נכר "He known" (Prov. xxvi. 24).¹² He who is able to judge of the constitution of the whole body from the face will find in it the declaration and confession of the truth; no further evidence

⁶ A.V., "Shall behave himself proudly."

⁷ A.V., "Thou hast clothing."

⁸ This remark seems to refer to "this ruin," which Jerusalem in her despair exclaims, while pointing to herself.

⁹ A.V., "Healer." According to I. E., עָצַר=חָבַשׁ, 1st, "to keep" or "press together;" 2nd, "to rule." See note 20, c. i., and I. E. on Job xxxiv. 17.

¹⁰ A.V., "Are against the Lord."

¹¹ "The eyes of His glory" are, according to Ibn Ezra, the eyes of all nature, which witness the actions done publicly.

¹² The first explanation is probably rejected, because הכרת would then be status constructus with the definite article; and this is very exceptional.

wanted.¹³ *And they tell their sin like Sodom.* They do not even conceal their sins; for he who does conceal them feels at least ashamed of what he has done.

10. אמרו According to some, "Praise ye" (comp. Deut. xxvi. 17); I prefer "Say ye," from אמר "to say"—in the heart or with the mouth.¹⁴ *Shall they eat.* They, that is, all the righteous (for these words have to be supplied);¹⁵ as if to say, Do not think that only one righteous man shall enjoy the fruit of his actions. This verse is closely connected with the preceding.¹⁶

11. רע. *Bad.* According to some it is in apposition to אי "woe." "Woe, evil," etc. I take it rather as an attribute to רשע "woe to the hardened sinner."

12. נגישו מעולל *Every one of his rulers is playful.*¹⁷ The נ in מעולל is not essential; מעולל is an adjective, and not a participle.¹⁸ מאשריך = מישריך *They that lead thee.* א in מאשריך is instead of ' , for the letters א ה ו interchange; comp. i. 17.—"They that ought to guide you mislead you." בלעו *They have destroyed.* (Literally, "they have swallowed up.") They have destroyed the way to such an extent that it is no more to be recognised.

13. *The Lord standeth up.* Therefore the Lord standeth up.¹⁹

¹³ Their evil designs are clearly written in their face, and easily to be discovered by those who are versed in reading countenances.

¹⁴ "In the heart or with the mouth"—that is, "to think" or "to declare"—is added because the context—here as well as Deut. xxvi. 17—requires rather the verb "to think," "to be convinced," than "to speak." In his commentary on Deut. xxvii. 11, I. E. confesses to have obtained this explanation from R. Jehudah Halleli.

¹⁵ The ellipsis is assumed by I. E. to explain the discord between the singular צדיק and the plural יאכלו.

¹⁶ The preceding verse concludes with exclaiming: "Woe unto them," etc. In this verse it is shown that they might as well have enjoyed the divine blessings, for "the righteous enjoy," etc.

¹⁷ A.V., "Children are their oppressors." Compare ii. 11.

¹⁸ מעולל is the regular form of the participle Polel of עלל, "to do," "to mock;" according to I. E. it is an adjective, and has the same meaning as עולל "young," "playful."

¹⁹ This remark of I. E. is to show that the prediction contained in this verse is the consequence of the preceding, and that the conjunction על כן "therefore" is to be supplied.

לִרְיֵב *To plead*. It is not the noun, רִיב "the strife," with תְּ preposition ל, but infinitive Hiphil; the same is to be said concerning לִרְיֵן *To judge*.—This verse refers to the punishment to be decreed by Him. עַמִּים *People*. A great many; compare Deut. xxxii. 19.

14. *Ye have eaten up, etc.* How can you be the judges of people, when you yourselves, etc. נִעְרַתֶּם *You have eaten up*. Comp. Exod. xxii. 4. *The vineyard*. That is; Israel.

15. מַלְכֶם *What mean you?* Dagesh in ל compensates for ת omitted. ה. מַלְכֶם = מַה לָּכֶם is compounded, of two words like מַה זֶה (= מַה זֶה) "What is that" (Exod. iv. 3). *Ye grin*. Metaphorically said, for "you put to shame and contempt."

16. וּמִשְׁקֵרוֹת *And wantonly looking about*. In Rabbinical literature a woman of this class is called מְקַרְנִית (Bereshit Rabba, c. 19). וּמִפּוֹף According to some, "Speaking;" compare וְהִטָּף "And prophesy" (Ez. xxi. 2); but the grammatical principles of the Hebrew language will not admit of this explanation according to others, "Mincing"—comp. אֲמִיף, the Chaldaean translation of הִצִּיף "He made overflow" (Deut. xi. 8)—"moving slowly, like one that swims upon the surface of the water." Others, again, derive it from טָף "Little ones" (Est. iii. 16), and I incline to this opinion; "walking slowly like a child." תַּעֲכֹסְנָה *They put spurs*. They wear spurs on their feet, like riding-men; according to some, "they make a tinkling with their spurs."

17. וּשְׂפָחָה *And he will smite with a scab*. It has the same root as מִסְפַּחַת "scab" (Lev. xiii. 6), although written with ש; comp. בְּשׁוּרֵי = בְּסוּרֵי "when I turn away" (Hos. ix. 12). פָּתָהֵן Some supply א, so that פָּתָהֵן = פָּאֲתָהֵן "the locks of their head;" but I compare it rather with הַפּוֹתוֹת "the hinges" (1 Kings vii. 50), that is, the back of the doors, and find in this verse the description of the plagues of the whole body, from the head to the foot.

18. עֲכָסִים *Ornaments for the foot*. שְׁבִיטִים *Hapax legomenon*; according to some, an ornament for the legs. שְׁהַרְנִים

²⁰ The first explanation makes מִפּוֹף related to נָטַף, "to drop;" Hiphil: "to speak," "to prophesy." The second derives it from מִפּוֹף = צִיף, "to swim," "to go slowly;" the third takes it as a denominative from בָּן, "child": "to walk like a child."

A moonlike ornament of the girdle, derived from the Chaldaean סהרא "moon;" סהר (Song vii. 2) is generally explained in the same way.

19. נטיפות Hap. leg. According to some, an ornament for the hair. שרות An ornament for the ears; according to others, "bracelets;" comp. שרין the Chaldean translation of אצורה "bracelets" (Num. xxxi. 50). רעלות Hap. leg. An ornament for the cheeks.

20. פארים comp. תפארת "ornament;" for the hands. צערות An ornament for the arms; comp. אצורה "bracelet" (which Saul wore on his arm, 2 Sam. i. 10). א of אצורה is pleonastic, as the א in אורע (Jer. xxxii. 21). קשרים A well-known ornament for the neck. בתי הנפש An ornament for the breast; the breast is called נפש "soul," because it is the seat of the soul, it contains the heart. לחשים Amulets. Inscriptions on gold and silver, for a charm.

21. טבעות Rings, for the fingers. נומי האף Nose jewels; I have already described them (Gen. xxiv. 22).

22. מחלצות Changeable suits of garments, worn over the dress; comp. חלצתו "his armour" (2 Sam. ii. 21), which is worn over the garments.²⁰ מעטפות Mantles. A dress wherein the woman wraps herself. According to some, מחלצות "shifts;" מעטפות "trowsers." מטפחות Vails (comp. Ruth iii. 15). הרימים According to some, "a dress in the form of a Taleth"²¹ (this word has a similar meaning in Arabic²²), or "figures" (comp. viii. 1), as I shall explain further on (ibid.).

22. נליונים Cloth (cp. viii. 1). כרינים Fine linen (cp. Pr. xxxi. 24). צניפות An ornament for the head; רדידים. In Arabic,²³ this word signifies a dress in form of a taleth.

²⁰ The Hebrew text has בנדים אלה, which is evidently a mistake, and is to be altered to על הבגדים.

²¹ The scarf still worn by the Jews in prayer.

²² حُرْبَة "bag." But "bag" and "Taleth" not being very similar, the words קרוב מל' ישמעאל, "similar to the Arabic," contain perhaps a second explanation, so that three various different of the word הרימים are given, namely, "Taleth," "bag," "figures." Before קרוב the word או, "or," must then be added, which would better agree with the next או than the preceding ישאומרי, "According to some." From the remark of I. E. in his commentary on Exodus (xxxii. 4), it appears that the second explanation is his own.

²³ مَاء, "Mantle."

All these things here enumerated are, in general, articles of clothing, and vary with the fashion of the country.

24. *בִּישָׁם Sweet smell.* It keeps the body fresh and healthy. *מַכּ Rottenness* is nearly the opposite of the preceding. Root *מִכַּךְ*, "to rot;" verb, *עָע*; comp. *תִּמְכָּנָה* "They shall consume away" (Zac. xiv. 2). *נִכְפָּה* A noun; *נ* is radical; we may fairly compare with it *וַנִּכֵּף* "And he shall cut down" (x. 34); its meaning is "a kind of cutting." *מַעֲשֵׂה מַקְשָׁה Well set hair*; comp. *לֹא עָשָׂה שִׁפְמוֹ* "Nor trimmed his beard" (1 Sam. xix. 25). *פַּתִּינִיל* A fine embroidered garment, which is worn over all the dresses. *כִּי תַחַת יוֹפִי* According to Saadiah: "for the contrary (תַּחַת) is more fit for them;" others take *כִּי* = *כִּיִּיה* "burning" (Exod. xxi. 24); comp. *כִּרִי* = *כִּרְיִיה* (root *רִי*) "with plenty" (Job. xxxvii. 11); but this is contrary to the rules of the grammar, since *כִּי* in *כִּיִּיה* is radical. I think the passage must be taken in this sense: "For instead of beauty, the above-mentioned consumption, destruction and baldness shall come."²⁴

25. The women shall become widows in consequence of the death of their husbands in war. *וַיִּבְדְּלוּ And the men of thy strength.* Supply *מִתֵּי* "the men of;" comp. *וְהַנְּבוּאָה עוֹדֵד הַנְּבִיא* "And the prophecy, the prophecy of the prophet Oded" (2 Chr. xv. 8).

26. *וַאֲנִי And they shall lament*; comp. *בְּאֲנִי* "In my sorrow" (Deuter. xxvi. 14); root *אָנָּן* "to lament," it is a weak verb (*עָנָן*); the accent is on the ultima, as in *וַיִּסְרֹךְ* "And shall depart" (Exod. viii. 1).²⁵ *פַּתְחֶיהָ Her gates.* Those of Zion, which is mentioned at the beginning of the chapter.²⁶ *וַיִּנְתְּרָה And she shall be desolate.* Comp. *נִקְיִין שֵׁנִים* "cleanness of teeth" (Am. iv. 6). *She will sit.* The pronoun refers to Zion.

²⁴ Ibn Ezra rejects the identity of *כִּי* and *כִּיִּיה*, *רִי* and *כִּיִּיה*; he takes the *כ* in *כִּיִּיה* as radical, and explains *כִּיִּיה* pure; root *כִּרִי*. *כִּי תַחַת יוֹפִי* is translated by Saadiah: *إِنْ التَّبْدِيلَ أَحْمِلْ لَهُمْ*

²⁵ The laws of Hebrew accentuation demand that the bi-syllabic forms of verbs *נָקַן* and *עָנָן* should have the accent on the first syllable; *נָקַן* is therefore an exception to the rule.

²⁶ Jerusalem is mentioned in the first verse of this chapter, Zion and Jerusalem are, however, the same, as a figure representing the Hebrew nation.

CHAPTER IV.

1. *Seven.* That is, "many;" seven is used in this sense because it is the number of the days of the week.¹ All this (that is mentioned in this verse) will happen in consequence of the death of the male persons in battle.

2. *The branch of the Lord.* Some refer this to Hezekiah; I think that it signifies the righteous portions of the inhabitants of Jerusalem that will be saved. צִנִּי *Beauty* (comp. Ez. xx. 6); according to some, "desire;" comp. the Chaldæan יִצְבֵּא "he desires" (Dan. iv. 14). R. Moses Hakkohen takes it literally:² "God will send his blessing upon the plants and fruits."

3. *That is written*, etc. I shall explain this in the minor prophets (Mal. iii. 16).³

4. *אֵן For or when.*—The remainder will be called holy, when the Lord will have washed away all these from Zion. יִדַּח *Shall have purged*; comp. יִדְּחוּ "they shall wash" (Ez. i. 38). בָּעַר *Removing*;⁴ comp. וּבָעַרְתָּ "And thou shalt put away" (Deut. xxi. 21).

CHAPTER V.

1. *נָא Now.* נָא is always identical in meaning with עֲתָה "now."¹ לִידִּידִי *Concerning*² *my well-beloved*; comp. אִמְרֵי לִי "Say

¹ Because the days are only counted to seven, this number is the highest of a series of numbers, and it has often been used to express the idea of a great quantity.

² According to R. Moses Hakkohen, "the branch of the Lord" = "the branch, which grows by the will of the Lord."

³ The words referred to are לֹא יִמָּחַק "What is written by God is a writing which can never be erased." It is a figurative expression for: it is quite sure, it is immutable.

⁴ A.V., "Burning."

¹ The identity of נָא and עֲתָה is often mentioned by our author, as if he thereby wished emphatically to exclude the meaning of "I pray thee"; compare Talmud Babli, Berachoth, p. 9, בִּקְשָׁה, אֵין נָא אֱלֹהִים לִי, "the word נָא means always 'I pray thee,'" and Rashi on Gen. xix. 18.

² A.V., "To."

of me" (Gen. xx. 13). *לכרמו* Touching his vineyard. *מִיָּדִי* *My well-beloved*. Root tri-literal (*יִדַּר*). *מִיָּדִי* *My beloved*. Root bi-literal (*יָדַר*).³ *בְּקֶרֶן בֶּן שָׁמֶן* *In Keren Ben Shamen*. A beautiful spot among the vineyards of Jerusalem. According to some *בְּקֶרֶן* "On a hill." *בֶּן שָׁמֶן* "Fruitful;" comp. *שָׁמֶן* "fat" (xxx. 23), *לֶשֶׁן הַשָּׁמֶן* "fat oil" (Num. xi. 8);⁴ and this explanation is not incorrect.

2. *וַיְעֻקְרוּ* According to some: "he sealed it;" comp. the Chaldean *עוקתא* "Ring" (iii. 21) for the Hebrew *טבעת*;⁵ but this gives no sense; I think that this word is hapax legomenon. In Arabic there is, however, a word of the same root, meaning "fence" or "hedge" ("to fence"). *וַיִּסְקְלוּ*, Piel; "he removed the stones thereof;" the Kal, *סָקַל*, has the meaning, "to heap up stones;" comp. *וַיִּשְׁרֹץ* "And he shall root thee out" (Ps. lii. 7).⁶ *וַיִּטְעֵהוּ מִטַּע שָׂרָק* = *וַיִּטְעֵהוּ מִטַּע שָׂרָק* "And he planted it the planting of a choicest vine."⁷ The verbal substantive is implied in every form of the verb, whether past or future *Tower*. A place for the watchman to dwell in. *And also made a wine-press therein*. To press the vine within the vineyard. *בְּאִשִּׁים* *Thorns*;⁸ comp. *בְּאִשָּׁה* "thorn" (xxxi. 40). [The application of the parable is as follows:] *And he fenced it*. Palestine was filled with good houses and protected by strong walls. *And he removed the stones thereof*. God expelled the Canaanites. *And*

³ I. E. calls the verb *עָיַן* "biliteral," since the *ל* is never sounded. Compare Moznaim, *sub voce* *הַשָּׁנִי*, and Zahoth, on the biliteral verbs.

⁴ According to this opinion *שָׁמֶן* here and in Num. xi. 8 has the same meaning as *שָׁמֶן* xxx. 23, "fat," although having the accent on the first syllable, and in the second Segol instead of Zere. I. E. in the Commentary on Num. (xi. 8) rejects this explanation.

⁵ *עֻקָּא* would thus be a denominative of *עֻקָּא* "ring;" "to seal with the ring."

⁶ *וַיִּשְׁרֹץ* is derived from *שָׁרַץ* "root"; the Hiphil of the same verb signifies "to take root." Similarly *וַיִּשְׂאֵן* "ashes," Piel: "to take away the ashes."

⁷ That is, "he planted it as carefully as the choicest vine is planted." This kind of ellipsis is very often assumed by I. E., and a great many phrases are explained by it. A.V., "And planted it with the choicest vine."

⁸ The wine-press in the vineyard does not contribute to the production of good grapes; but it shows how firmly the owner hoped for good grapes, and how strong his desire was to prevent any loss of the flavour of the fruit by the transport.

⁹ A.V., "Wild grapes."

built a tower. The temple on Mount Moriah was built. *And also made a wine-press.* The altar of burnt-offering was erected. *And he looked that it should bring forth grapes,* that is "righteous men."

3. *And men of Judah.* And every man of Judah round about Jerusalem.¹⁰

4. *What could have been done,* etc. What good thing is left to be done for the vineyard that I have not yet done? מָדוּעַ *Wherefore.* A compound of two words,¹¹ like מָה זֶה (= מה זה) "What is this" (Exod. iv. 2). מָה לָכֵם (= מה לכם) "What is it unto you" (Is. iii. 15).

5. מְשֻׁכְּחוֹ *The hedge thereof.* Comp. שָׁכִים "thorns" (Num. xxxiii. 55). לְבָעַר *For pasture.* Comp. וַיִּבְעַר "And he feedeth" (Exod. xxii. 4). *Break down the fence thereof.* By this the prophet indicates that the walls of the towns shall be destroyed.

6. בָּתוּהָ *Waste.* Comp. בָּתוּהָ "The desolate places" (vii. 19). זֶמֶר *It shall be pruned.* זְמוּרָה "branch" is of the same root; זָמַר means "to dress the vineyard by cutting off the branches." עָדַר *It shall be digged.* עָדַר "to dig," "to prepare the vineyard by digging" (comp. vii. 25). שְׁמִיר וְשִׁית "Two kinds of thorns." The application of this figure is "The wicked will increase." *The clouds.* The prophets are hereby meant; comp. "Her prophets also find no vision from the Lord" (Lam. ii. 9).¹²

7. The prophet now explains who is meant by "the vineyard." מַשְׁכָּחָה *Disease.*¹³ Comp. מַסְפַּחַת "scab" (Lev. xiii. 6).

8. הִי *Oh.* The sign for the vocative; or (= אֵי) "woe." *That join house to house,* etc. That move the boundaries of the houses and fields according to their own interest. אֵין = אַפֶּס "Not." *Till there be no place.* Till they have taken away every

¹⁰ And ye men of Judah=And ye other men of Judah. The inhabitants of Jerusalem were also men of Judah.

¹¹ מָה רָאִית = מָה דָּעוּ = מָה יָדוּעַ: What is known. Compare מָה רָאִית "What sawest thou" (Gen. xx. 10). There are also many instances of the use of the phrase מָה רָאִית in the meaning "Why" in Rabbinical Literature.

¹² Compare "Let my doctrine drop like rain, let my word distil as the dew," etc. (Deut. xxxii. 2).

¹³ A.V., "Oppression." About the interchange between שׁ and ס, see I. E. on iii. 17.

place. הושבתם *That you may be placed*. Hophal of a verb פ" comp. והורד ¹⁵ "and it was taken down" (Num. x. 17).

9. באזני = באזני "To mine ears, the ears of t Lord," has come the report of the injustice which you ha-committed; comp. נביאכם "Your prophet, the prophet of t Lord" (Num. xii. 6); or, referring באזני to the prophet, supp אמר "said," or קול "came the voice of."¹⁶

10. Ten. A round number, meaning "many." זרי כרם *Pairs of vineyards*.¹⁷ They have removed the boundaries, ar many vineyards were thus coupled together (נצמדו), combine into one. Bath. A measure. חמר *Homer*; the same as "t pairs of vineyards."¹⁸ Bath and Ephra are likewise equal.

11. משכימי *That rise up early*. Status constructus, althoug followed by the preposition ב; comp. השכוני באהלים "that dwe in tents" (Judg. viii. 11); the same is the case with the followin נשף, "that continue until night." The beginning of tl night (comp. Prov. vii. 9, Job iii. 9); sometimes נשף is the tin before daybreak, the dawning.¹⁹ ירליקם Causative. "He wi cause them to pursue;" comp. דלקת "Thou hast pursued

¹⁴ ישב, "To sit."

¹⁵ Hophal of ירד "to go down."

¹⁶ The question is, to whom does the personal pronoun in באזני refer, to t Lord or to the prophet? In either case we have here an ellipsis; in the fir case we have to supply besides the verb "hath come" a noun in stat. const which governs the genitive "of the Lord of hosts"; in the second we mu add, "said," or "came the voice of." The אזני of the Hebrew text in this r mark, as well as in that on xxii. 14, is a mutilation of אזני "the ears of"; t comparison with the instance quoted, and I. E. on Num. xii. 6, leaves no dou about it.

¹⁷ A. V., "Acres."

¹⁸ "Homer," though signifying a certain measure, is in this place like "t pairs," etc., not to be taken strictly, but in the meaning of "a great quantity. The Hebrew text has the words עשרת כורים הוא עומר "the Homer h ten Kur." This statement is contradicted by Ez. xlv. 14, where Homer an Kur are declared to be equal. The concluding words "Bath and Ephra equal," show that the purpose of I. E.'s remarks is to explain the parallelism t this verse: ten pairs of vineyards—Homer, Bath—Epha. We read, therefor כרם צמדי כרם instead of כורים.

¹⁹ נשף signifies the transition from day to night, and from night to day; a rule it is used for the twilight of the evening, but sometimes for "dawn."

(Gen. xxi. 36); others compare it with **רִאדֶלֶק**, the Chaldean translation of **הַמְכַעִיר**, "he that kindled" (Exod. xxii. 5).²⁰

12. **כְּנֹר** *Harp*. A well-known musical instrument.²¹ **נָבֵל** A musical instrument with ten holes.²² **חֲלִיל** *Pipe*. Likewise a hollow instrument; **חֲלִיל** is of the same root as **חֲלוּל**, "hollow." *And they regard not the work of the Lord*. Many explain, "They regard," etc., because he who is given to drunkenness does not regard the ways of the Lord; comp. "Whosoever is deceived thereby is not wise" (Prov. xx. 1); but my opinion is, that by "the work of the Lord" those punishments are to be understood which the Lord was bringing over Israel, when the ten tribes went into exile.

13. **וְעַם כְּבוֹדוֹ = וְעַם כְּבוֹדוֹ** "And the people of his glory," according to the rule of ellipsis; in the same way **צָחָה צָמָה = כָּתִי צָחָה צָמָה** "Men dried up with thirst."²³ **צָחָה** is nearly the same as **צָמָה** "thirsty;" comp. **בְּצָחָצְחוֹת** "in drought" (lviii. 11); **צֹחַ** (xviii. 4), "the pure and dry air."²⁴

²⁰ In the first explanation I. E. omits to show what has to be supplied as the second object; very probably it is "wine" or "strong drink." According to the second explanation **יִין יִרְלִיקֵם** is to be translated "till wine inflame them."

²¹ This remark is quite superfluous, but very probably the comments on **נָבֵל** and **חֲלִיל** elicited also—for the sake of completeness—a word for **כְּנֹר**.

²² **נָבֵל** is, according to this explanation, the same as **עֶשְׂרֹן** (Ps. xxxiii. 2), which is generally believed to be a musical instrument of ten strings. The explanation given here by I. E. is quoted by him in the commentary on Ps. xxxiii. 2, as the opinion of R. Moses Hakkohen with regard to **נָבֵל עֶשְׂרֹן**, while he himself is of the opinion that these two words signify two different musical instruments.

²³ It is not clear why Ibn Ezra assumes the ellipsis of **כָּתִי צָחָה** being an adjective agreeing with **הַמֶּוֹן**; even if it were a noun, "thirst," and an ellipsis is to be assumed, that of **הַמֶּוֹן** is the one which recommends itself most as being more in accordance with the instances of ellipsis usually quoted by Ibn Ezra (see note 16); perhaps he read **כָּתִי רָעַב** "dying of hunger," instead of **כָּתִי צָחָה** "men of hunger" (that is, "hungry men"), and constructed accordingly the following phrase **כָּתִי צָחָה צָמָה**, dying of thirst.

²⁴ The words of the Hebrew text, **וְנִוְרָתוֹ הָאֹר הוֹךְ וְהַצָּח**, are corrupt. **וְנִוְרָתוֹ** demands a biblical quotation containing some word of the root of **צָח**, and this is not given. Very probably the original had **עָלִי אֹר** "the translation of the passage is based on this emendation.

14. *Her breath.*²⁵ נפש is the breath that comes out of the mouth; comp. נפשו "his breath" (Job xli. 21). *And opened;* comp. פתרו "they opened" (Job xxix. 23). *Unusually.*²⁶ ועלו בה "And all that rejoice in it," or, "and rejoicing will be—to others—at his fall." According to R. Jona^h, the phrase ועלו בה "And rejoicing," or "laughing will be in it," describes that kind of laughter which may sometimes be noticed in people at the moment of death.

15. *And the mean man,* etc. And all men of the nations which surround Judah will be humbled.

16. *But the Lord of hosts,* etc. Then the excellence of the Lord will be known by the judgment (משפט) which He will have executed on Israel, and His holiness will be revealed by the kindness (צדקה) shown to them.

17. *Then shall the lambs feed,* etc. Judah will then be desolate, and lambs will feed therein, as if they were driven to be there. *As if they were driven.*²⁷ Comp. the Chaldee רבר "to lead," "to drive;" and רברת "floats" (1 Kings v. 25). *מחים Strong lambs,*²⁸ that have marrow (מוח) in their bones; comp. ממוחים "things full of marrow" (xxv. 6). *And the waste places of;* comp. חרבן "destruction." It is the construct state; supply הארץ "the land;" comp. ושכורת "And drunken of sorrow" (li. 21). *משא ח' ל' = חמר לחם* "An ass's LOAD of bread" (1 Sam. xvi. 20). *גרים Strangers,* that will then dwell there. *מחים* (Adjective,^{28*} "strong lambs") is the objective case; *גרים* "strangers," the subject.²⁹

18. *מושכי העון* "That fasten iniquity." *וכעבות העגלה חטאה* supply הם משכים "And draw sin as if it were with a cart rope." *חטאה* is here a noun; it is the same as חטאת "sin" (comp. Exod. xxxiv. 7); it can also be an adjective, signifying "a woman that committeth many sins."

19. *מהר* Either transitive, "let him bring hastily;" comp. מהרו (Esth. v. 5), "fetch hastily;" or intransitive, "let him

²⁵ A. V., "Herself."

²⁶ חק "statute," "rule."

²⁷ A. V., "After their manner."

²⁸ A. V., "The fat ones."

^{28*} Comp. c. iii. note 5.

²⁹ The translation of the passage according to this explanation would be, "And in the waste places of the land will strangers eat the fat lambs." This is against the accents which join מחים rather with חרבות than with אכלו.

nake speed;" and only **חִישָׁה** transitive, "let him accelerate." As to two verbs in the future following each other without conjunction, comp. **אֵל תִּרְבוּ תִרְבּוּ** "Talk no more" (1 Sam. ii. 3).—"Let these prophecies be fulfilled, that we may see whether they are true."

20. *Woe unto them that call, etc.* They wish that these evils shall come, they are therefore like those that have no reason.

21. *Woe unto them that are wise, etc.* They do not know how to discern between good and evil, yet think themselves wise.

22. *Woe unto them that are mighty to drink wine, etc.* They lose their reason through drunkenness. **לִנְסוֹךְ** = **לִמְסוֹךְ** "To pour out,"³⁰ though these words have different roots, **נָסַךְ** and **מָסַךְ**. Comp. **מָסְכָה** "she poured" (Prov. ix. 2).

23. *Which justify the wicked, etc.* Wine deprives them of understanding, so does a bribe. **עֶקֶב** *For*, the reward that comes generally at the end;³¹ comp. **עֶקְבוֹ** "Its rear" (Jos. viii. 13). **וְצִדְקַת צְדִיקִים יִסְרוּ מִמֶּנּוּ** *And the righteousness of each of the righteous they take away from him*; comp. **בָּנוֹת צַעֲרָה** (Gen. xlix. 20).³²

24. *Stubble.* Objective case. **לִשּׁוֹן אֵשׁ** *The flame of fire*.³³ Subject. **חֲשֵׁשׁ** *Chaff*; comp. xxxiii. 11. **בְּלֶהְבָּה** = **לֶהְבָּה** "through the flame;" comp. **בְּשֵׁשֶׁת** = **שֵׁשֶׁת** "in six" (Exod. xx. 11); **בְּבֵית** = **בֵּית** "in the house" (2 Kings xviii. 15); for **יִרְפָּה**, the predicate to **חֲשֵׁשׁ**, is an intransitive verb.³⁴ *Their root shall be as rottenness. Their root will rot, and they will not be able to stand.* **כְּאֵבֶךְ** *As the dust of*.³⁵ It is the construct state; supply **הָאָרֶץ** "the earth," or a similar word. *Their root. Their blossom. The parents and their children.*

25. *Therefore.* For having forsaken His law. *And the hills did tremble, in consequence of the heavy blow.* **כְּסוּחָה** *Cast away*;³⁶ the **כ** is radical; comp. **כְּסוּחָה** "thrown down" (Ps. lxxx. 17). These two words are various forms of the same root.³⁸

³⁰ A. V., "To mingle."

³¹ Comp. I. E. on Deut. vii. 12 and viii. 20.

³² Comp. ii. 11.

³³ A. V., "The fire."

³⁴ The passage is therefore to be translated "And chaff is consumed by the flame."

³⁵ A. V., "As dust." In our text **כְּאֵבֶךְ** is the absolute state. Ibn Ezra seems to have read **כְּאֵבֶכְךָ**.

³⁶ A. V., "Torn."

³⁷ A. V., "Cut down."

³⁸ **כְּסוּחָה** is an adjective, **כְּסוּחָהּ** is participle passive Kal.

26. *And He will lift up*, etc. It will be as if He lifted up a banner to all nations to come and to fight against Israel; the same is meant by "And will hiss," etc. קל = בוסן קל "Swiftly;" or it is an adjective, attribute to the subject contained in the verb יבא "he, a swift one, will come," and this latter explanation is the right one.

27. ינום *He will slumber*; נים signifies a sleep of a less profound kind than ישן. He will not slumber, much less will he sleep. נתק *It is broken*. Niphal.

28. כצר *Like flint*; comp. צורים "flint"³⁹ (Jos. v. 3); the form of the noun varies.⁴⁰ וגלגליו "The wheels of his chariots;" they⁴¹ are known. כסופה = כסופה. כסופה "As the chaff of the storm."⁴² They will come as quickly as the chaff driven by the storm.

29. וינהום *And he shall roar*. Irregular form; because regularly the guttural letter widens the vowel, and causes the form of the future to be like יפעל,⁴³ the second radical of the verb פעל being a guttural; in the conjugation tables, however, no notice is taken of this property, else we should not have in the paradigm the standard form of the future יפעל. ויפליט *And he lets escape*.⁴⁴ He lets escape the prey, as I think, in order to see whether there is any one to deliver it.

30. עליו *Against him*: against Israel. *Like the roaring of the sea*, etc.; *behold darkness*. For the light shall then be withheld from the earth. Comp. "darkness of water"⁴⁵ (Ps. xviii. 12). *And*

³⁹ A. V., "Sharp."

⁴⁰ From the same root two nouns can be constructed of different forms, but having the same meaning, like צר and צור "flint"; there is, according to I. E., no standard for the inflexion of the noun as there is for the verb: all verbs are conjugated after פעל.

⁴¹ It is not clear whether the wheels or the chariots are to be understood; in the first case this remark is quite superfluous; in the second it is perhaps to explain the omission of "of his chariots" as easily supplied by the reader.

⁴² A. V., "Like a whirlwind."

⁴³ Instead of יפעל. See Zathoth, on the Kal.

⁴⁴ A. V., "And shall carry it away safe."

⁴⁵ When great storms stir up the sea, clouds usually cover the sky and conceal the heavenly luminaries. The figure of the roaring of the sea is therefore followed by that of darkness.

if he look unto the land, etc. For they ⁴⁶ will be on the land, not on the sea. And behold darkness. Darkness is here a figure for the distress of the heart. וַיַּבֵּט According to some it is Niphal, "And it is looked;" but I think it is Piel, "And he looks," and its subject is "Israel," the same to whom reference is made in the word עָלָיו, as I have already stated. צַר וְאוֹר According to some, "Sun and moon;" according to others, "Moon and sun," because the moon is small (צַר) if compared with the sun; R. Adonim thinks that ה is omitted, צַר=צָהַר "light"; for the letters הו"א are sometimes present in a word when they are superfluous, and at others omitted where they properly form part of the root; but he is mistaken, because ה does not belong to the vowel letters, and cannot be dropped except at the end of a word, where it replaces א. I take צַר literally; it has here the same meaning as in Ps. cxix. 143, namely, "distress," or—being an adjective—"distressed." Palestine will be darkened by distress as well as by the sun, which will cast a gloom over her at the time of her destruction; for a mist will rise and hide the sun. בְּשִׁרְפֶיהָ In her destructions.⁴⁷ Comp. יִשְׂרָף (Hos. x. 2) "He will destroy;" similar to it is וְשִׁפְתוֹ "And break its neck" (Exod. xiii. 13).

CHAPTER VI.

1. *In the year that King Uzziah died.* Our sages said that "died" is here used for "became a leper;"¹ for when Uzziah entered the temple to offer the incense,² the earthquake³ took

⁴⁶ They, the hostile armies, whose attack is compared to the roaring of the sea, will be on the land—that is to say, will reach the inhabitants of the land, the Israelites—and cause them harm and distress; they will not be like the roaring of the sea, for that does not hurt the people on land.

⁴⁷ A. V., "In the heavens thereof."

¹ Comp. Rashi, *ad locum*, and Talmud Babli Nedarim, 64: "There are four persons who, though living, may be counted as dead: the poor, the blind, the leper, the childless."

² On that occasion, Uzziah was struck with leprosy (2 Kgs. xv. 5, and 2 Chr. xxvi. 20, 21).

³ At which, as some believe, Isaiah hinted by the words, "And the posts of the door moved." See Rashi on ver. 4. The earthquake, which took place during the reign of King Uzziah, is mentioned Amos i. 1, and Zac. xiv. 5. Compare also Seder Olam, "Amos prophesied before, Isaiah during the earthquake."

place. This may be true; but מֵוֹת can also be taken literally; in that case the death of Uzziah must be placed in the same year in which Isaiah became prophet; no objection can be raised from "In the days⁴ of Uzziah" (i. 1), since even months might have passed between Isaiah's initiation as prophet and the death of Uzziah. This chapter contains the first prophecy of Isaiah. *High and lifted up.* Attributes to "throne" (כִּסֵּא), not, as many thought, to "the Lord." The "throne"⁵ is above the "Hajoth"⁶ as I shall explain on Ezekiel.⁷ *And his train.* The train of the throne; kings usually have their thrones covered with drapery.

2. *Seraphim.* The prophet calls them "Seraphim"—i.e., "burning ones"—because they seared his mouth. *Stood by Him*.⁸ Comp. 1 Kings xxii. 19. Anthropomorphism drawn from the custom of great kings. What the wings mean I shall explain on the visions of Ezekiel.⁷ *He covered his face.* Comp. "And Moses hid his face" (Exod. iii. 6). *He covered his feet,* out of reverence. *He did fly,* to carry the message of the Lord.

3. *And one cried unto another.* The number of the seraphim is not mentioned; some believe they were two, but I am of

⁴ "In the days" (i. 1) appears to mean "in the midst of the reign of," since יָמִים sometimes signifies "years." Ibn Ezra anticipates this objection and refutes it by referring to the literal meaning of יָמִים "days," which may of course be applied to a part of a year. Thus the words "in the days of Uzziah" admit the supposition, that Isaiah commenced his prophetic career in the last year of the reign of Uzziah.

⁵ "The throne" כִּסֵּא הַכְּבוֹד is, according to I. E., the sphere or force (גִּלְגָּל) that encompasses and moves all the remaining spheres. The whole Universe is divided into three parts; *a.* עוֹלָם הָעֵלְיוֹן "the highest world," described as spiritual, indivisible, and unchangeable; *b.* עוֹלָם הַתִּכּוֹן "the middle world," or הֵיכָל "the divine temple," described as being of a mixed nature, containing bodiless forms, and also bodies, but of a pure and unchangeable substance; *c.* עוֹלָם הַשְּׁפִלוֹת "the lowest world," the earth and the fulness thereof, consisting of bodies of all description. The forms and bodies of the middle world are contained in ten spheres: sun, moon, and five planets in seven spheres, the large body of stars in the eighth, the Zodiac in the ninth, the tenth is "the throne."—The angels inhabit the middle world. See I. E. on Ps. viii. 4, and on Dan. x. 21.

⁶ חַיּוֹת lit. "living beings," signify a certain class of angels, frequently mentioned by Ezekiel (i. 5, 13, etc.).

⁷ The commentary of Ibn Ezra on Ezekiel, promised by him repeatedly, is not known.

⁸ A. V., "Above it stood."

opinion that there were many. *Holy, holy, holy.* Repeated thrice, to express the continuity of the declaration. Comp. Jer. vii. 4, xxii. 29. *Holy.* An adjective. Holiness is an essential attribute of the Lord; it is therefore the same in every place. God showed Isaiah this vision, that he might purify himself from the uncleanness of the lips; for the Lord is holy, and so also should be His servants and messengers. *Hosts.* Angels that are above. *The whole earth,* etc. Although He is holy above, still His glory filleth the earth below. He who explains מלא כל הארץ "that which filleth the whole earth," that is, "its inhabitants," and compares it with ומלאה "and the fulness thereof" (Ps. xxiv.), is mistaken.⁹ Comp. וימלא כבוד ה' את כל הארץ "And the whole earth will be full of the glory of the Lord." (Num. xiv. 21).

4. *And the posts of the threshold moved.* It was as if the threshold would move away from its place. *אמנות* *Posts.* About the meaning of the word there is no question; in this sense, it is, according to some,¹⁰ hapax legomenon. מקול הקורא = מקול ההמון הקורא "At the voice of the multitude that cried." The verse begins with the past וינעו, and continues with the future ימלא, because the Hebrew language has no special form for the imperfect tense; past and future are therefore used for it promiscuously.¹¹

5. נדמיתי *I am undone.* I am cut off from the company of the holy ones; comp. ודמיתי "And I will destroy" (Hos. iv. 5). Some compare it with רפי "Be silent" (Ps. lxii. 6). This view also may be correct. *A man of unclean lips.* The prophet was a man of unclean lips, I think, because he grew up with the Israelites, that were unclean in deeds and words, and he learnt their way of speaking; comp. "And he warned me not to go the way of this people" (viii. 11); therefore he says, "And in the

⁹ Ibn Ezra does not show why this explanation is wrong; nor does he give any opinion of his own as to what form מלא is; the quotation, Num. xiv. 21, only shows that a phrase like "the glory of the Lord filleth the whole earth," is correct; but he fails to prove the identity of this quotation with מלא כל הארץ. In his commentary on Num. xxii. 18, however, he explains וימלא כבוד ה' את כל הארץ כבודו = מלא כבודו כבודו and quotes מלא כל הארץ כבודו as a parallel.

¹⁰ I. E. probably derives אמנות in this verse from אמה "cubit," "arm," comparing the two doorposts with two arms.

¹¹ Comp. I. E. on i. 21 and Chap. i., Note 43.

midst of a people of unclean lips I am dwelling." *For mine eyes have seen the king*, who is holy, and whom I was afraid to anoint because of the uncleanness of my lips. Although he say "Mine eyes have seen," etc., it is but in a prophetic vision that he saw Him.

אָפּ *Then flew*. As written here, with a short kamez under **פּ**, it is derived from **אָפּ** "to fly;" but **אָפּ** (Jud. iv. 21), where the **פּ** has a pathah, is derived from **אָפּ** "to be weary." **אָפּ** *A live coal*. Comp. **אָפּ** "coals" (1 Kings xix. 6). *With tongues*. As men use to do. *From off the altar*. Where the fire is holy where there is no strange fire.

7. **וְהָ** *This*, namely, **אָפּ** "the fire"; **אָפּ** is used also as a masculine noun.¹² *Thy sin*. The sinning by words; for he spoke frivolously, like his fellow-men.

8. *For us*. He speaks now to the seraphim; therefore he says, "for us" (plural).¹³ *Here am I, send me*. Since my lips are pure, I am fit to be the messenger, but I was not before. From these words I infer that this chapter contains Isaiah's first prophecy.¹⁴

9. *Hear ye, indeed*, etc. Some assert that God does not accept the repentance of the sinner, when his earthly punishment is already decreed, to cancel the sentence. R. Moses Hakkohen is of opinion that this passage describes the benefit the people will derive from listening to the good advice of the prophet; that they will be delivered from their afflictions.¹⁵ This is, however, contradicted by "Lest they return and be healed." The first explanation is the right one.

¹² I. E. does not refer **וְהָ** to **אָפּ**, because the former is masculine, the latter feminine; he supplies therefore **אָפּ** "the fire," which, though generally used as a feminine noun, is sometimes constructed with the masculine form of an adjective; comp. **אָפּ** "flaming fire" (Ps. civ. 4).

¹³ "For us" is, according to Ibn Ezra, equal to "for myself and you, O Seraphim;" by this interpretation he avoids referring the plural "for us" to God.

¹⁴ He declares that he was before unfit for bearing the message of the Most Holy.

¹⁵ R. Moses Hakkohen explains the verse thus: "Listen to the words of the prophet, and you will not suffer any of the threatened evils;" but this opinion is rejected by Ibn Ezra on account of the following verse, which is the continuation of this, and leaves no doubt about its meaning; according to his opinion the prophet says, "Hear ye indeed, but understand not;" it is of no use, because it is too late.

10. *השמן* *Make fat*. According to some it is infinitive, like *הקטן* "To burn incense" (1 Sam. iii. 16); and *השע* likewise, like *הע* "To do evil" (Lev. v. 4); but this cannot be so, because of the conjunction *פן* "lest."¹⁶ They are all rather imperative forms. We know that the prophet cannot make the heart fat; he shall only declare their heart to be so; there are many instances like it. *השע* *Shut*. Comp. *חשענה* "Will be shut" (xxxii. 3). In Chaldee, this word *שעה* has the same meaning.¹⁷ The imperative Hiphil ought to be *השע* like *הרר*, but the guttural letter *ע* causes the alteration; the form *השע* can also be derived from a verb *ע"ע* (*שעע*).

11. *How long*. The prophet wants to know how long this misfortune shall last, that the people shall not understand nor repent. The answer is, "Till the land be desolate."

12. *And have removed*. He will take them far away, and bring them into a distant country. *העזובה* *The forsaken land*.¹⁸ Adjective or participle passive Kal.

13. *ועוד בה ונו* *And yet in it shall be*, etc. According to some: Ten more kings will rule over Judah before the exile, and then *ובעת* *לכר* "it¹⁹ shall again be removed"¹⁹: comp. *ובעת* *לכר* "And thou shalt put away" (Deuter. xxi. 21); others compare *לכר* with *תבער* "You shall kindle" (Exod. xxxv. 3)—and the number of kings from that time, Uziah included, was really ten. Some explain, "the tenth part will be left in the land." Grammatically, *עשיריה* is an adjective, "the tenth;" but different from *עשירית* "the tenth part;" comp. *שלישיה* (xix. 24) "the third." It is, therefore, clear that *עשיריה* refers to the number of kings.²⁰ *אשר בשלכת* *Which were in Shalecheth*.²¹ Two trees were in the gate Shalecheth, which were exceedingly strong.^{21*}

¹⁶ Since the part beginning with "lest" is the secondary sentence, the preceding must be the principal one; and *השע*, *השמן*, the verbs of the principal sentence, cannot be Infinitives.

¹⁷ Comp. Lev. xiv. 42, 43, and the Chaldaean translation.

¹⁸ A. V., "Forsaking." I. E. supplies *הארץ* "the land." ^{19*} The kingdom.

¹⁹ A. V., "Shall return and shall be eaten."

²⁰ *עשיריה* being an adjective, and the feminine noun *מלכות* being supplied, the phrase *ועוד בה עשיריה ונו* is explained by I. E., "But yet in it shall be a tenth reign, and then it shall again," etc.

²¹ A. V., "When they cast their leaves." ^{21*} The gate Shalecheth is mentioned 1 Chr. xxvi. 16; but for the two trees no other authority is known than the "oak and terebinth" of this verse.

Those that take שלכת = לשכת are wrong, as well as those *that* derive it from השליך "he cast;" for whoever is able to say *such* things has no knowledge of grammar.²² מצבת בם *Substance is in them*. They will still remain and stand firmly for ever; *the* comparison of the people with a tree is by no means *uncom-*mon; comp. "for as the days of a tree," etc. (lxv. 22). *Holy seed will be the substance thereof*. Holy seed will they be *that* will remain after that. Those that would come back from the Babylonian exile are here hinted at.

CHAPTER VII.

1. *And he could not*. Pekah ben Remaliahu is meant; comp. "Aram is confederate with Ephraim," in the next verse.¹

2. *Ephraim*. The kingdom of the ten tribes is called Ephraim, because their first king Jeroboam was of that tribe (1 Kings ii. 26). על=עם *With*; comp. האנשים על הנשים "The men with the women" (Exod. xxxv. 22).

3. נא *Now*.² Shear Yashub. The name of the prophet's son, as I shall explain (ver. 14). בנך *Thy son*. Those that derive בנך from בינה "understanding" understand nothing of grammar.³ העלת *Ditch* (comp. 1 Kings xviii. 38), where the water is running; while בִּרְכָה "pool" signifies a gathering of rain water; many derive בִּרְכָה from בִּרְכָה "blessing," its water coming from a blessed place, from heaven.

4. השקט *Accent on the last syllable*. This word is to be compared with שמרים "dregs," "lees" (xxv. 6.), על *ואשקט הוא על* "He has settled on his lees" (Jerem. xlviii. 11), and explained, "Remain on thy lees" (that is "remain quiet"), for השקט "Take heed" has the accent on the last syllable but one; and besides, the following "Fear not" proves the correctness of this explanation.⁴ והשקט *Transitive verb* "Make quiet;"

²² שלכת is a form derived from the Piel; but השליך is Hiphil; this is however, no valid objection, since the Piel has often the meaning of the Hiphil.

¹ From this Ibn Ezra infers that Ephraim and its king Pekah were the principal enemies of Judah.

² See chap. v., note 1.

³ "Thine understanding" would be in Hebrew בִּינְתֶךָ.

⁴ לבבך אל ירך *as אל תירא* to השקט, and all these verbs

supply נפשך "thyself" or עמך "thy people." *Tails of smoking firebrands.* The prophet compares these kings to the tails of firebrands—אורים "firebrands" comp. Zach. iii. 2—because they are like the remnant of a firebrand that smokes, but cannot burn; and adds, "In the fierce anger" because it is by their fierce anger that they are like tails of firebrands.

5. יען *Because.* ' is perhaps the preformative of the future.⁵

6. ונקיצנה Transitive verb, "let us cause her to be distressed because of us;" the suffix נה "her," refers to Jerusalem; the following, "Let us make a breach therein," proves the correctness of this interpretation.⁶ *The son of Tobel.* According to some* מבאל is by a certain interchange of letters the same as ומלא, and בן מבאל therefore the same as בן רמליהו; this is nonsense, because Ben Remaliahu is mentioned before, and he says with Aram, "Let us set a king in the midst of it, the son of Tobel." Others say that מְבַאֵל means טב אֵלַי "good for us," but אֵל can only be taken as equal to לא, and בן מבאל would then be = בן מבלא "good for nothing;" but I conclude that it is the name of some famous prince in Israel or Aram.

7. ויאחזקום *Shall stand.* Supply זאת העצה "this counsel;" for יען "he has taken counsel" is mentioned above (ver. 5), and I stated already (v. 2) that the verb contains implicitly a verbal noun, when it is not directly mentioned.

8. כי *Although.* Comp. הוא כי עם קשה ערף "Although they be a stiffnecked people." (Exod. xxxiv. 9.) This plan will not be realised, although Rezin and Pekah besiege Jerusalem. *And yet' threescore, etc.* Comp. the common phrase "so and so many years are still left before such and such an event will take place." ב in בעוד is superfluous as in בטרם (= מרם) "before."

appear to have a similar meaning, while "Take heed," and "Fear not" are just the reverse in meaning the one of the other. השמר means therefore, according to I. E., "remain quiet."

⁵ Literally, "It will correspond," "It will be according to." From this the meaning "because" is derived.

⁶ I. E. seems to derive from this that the suffix נה refers to a fortified town, as Jerusalem was, and not to the land or people of Judah. Comp. Targum and Rashi ad locum.

^{*} מ and ל, ב and ט, נ and ו, and so on, are put for each other (אלפא ביתא ראשי תיבות).

⁷ A. V. "Within."

These sixty-five years begin with the year of the earthquake that happened in the days of Uzziah, when Amos prophesied⁷ "And Israel will surely go into exile" (Amos vii. 11). Comp. "And it was at the end of forty years" (2 Sam. xv. 7).⁸ נָחַת *Shall be broken*; comp. החתות "Thou hast broken" (ix. 3); it is Niphal, like יָסַם (xiii. 7) "Will be melted." בָּעָם *By a people*.⁹ Evil shall befall them by means of a people that will come against them. נָחַת can also be Kal of a verb נָחַת, נָחַת "to go down," (like שָׁחַ "he will approach;" comp. הֵרַחַת "It comes down") (Prov. xvii. 9); הֵנַחַת "Cause to come down" (Joel iii. 11), where the נ is not omitted. The meaning of בָּעָם נָחַת is accordingly: "They will go down and be no more considered as a nation."

9. *And the head of, etc.* As I explained.¹⁰ *If you will not believe.* Supply "speak," or "ask for a sign"; wherefore immediately succeeds, "And the Lord, etc., Ask thee a sign." But it appears that when the prophet said, "If ye will not believe," etc., Ahaz did not answer. כִּי לֹא תֵאמְנו *Because there is no truth in you*¹¹; comp. וַיֵּאמְנו דְּבָרֵיכֶם "So shall your words be verified" (Gen. xlii. 20).

10. *Unto Ahaz.* Through Isaiah; comp. "And the Lord spake unto Manasseh and unto his people" (2 Chr. xxxiii. 10).¹²

11. העמק שאלה. Two consecutive imperatives without the conjunctive ו; comp. התאחרי הימני "Go thee one way, go on the right hand" (Ez. xxi. 16). שְׁאַלְהָ Imperative, like שִׁמְעָה "hear" (Dan. ix. 19). "Ask, and touch the depth with the

⁷* This is not quite correct, since Amos prophesied two years before the earthquake (Amos i. 1.)

⁸ No mention is there made when the 40 years began, but it is certain that they did not begin with the event recorded immediately before; in the same way the sixty-five years here are not to be counted from the year of this prophecy, but, according to Ibn Ezra, from the year of the earthquake in the reign of Uzziah.

⁹ A. V. "That it be not a people."

¹⁰ In the preceding verse כִּי was explained to signify "Although;" this verse is the continuation of it, and וְכִי רִאשׁ=וְרִאשׁ "And although the head," etc.

¹¹ You do not believe, because your own words are not trustworthy. A. V., "Surely ye shall not be established."

¹² The inference is drawn from the words "unto his people," since it is evident that God spoke to the whole people only through the prophets.

question, or ask on high above." Many take both העסק and הנבא as infinitives.¹³

12. *I will not ask*, etc. From the answer of the prophet we conclude that the words of Ahaz must be taken in a bad sense: I shall not ask nor shall I try Him, for I know that He cannot do what I should ask Him.

13. *To weary men*. To make them tired of a thing which they have tried to accomplish, so that they become unable to continue their efforts. Because you are kings, and people cannot resist you, you think the same about the ways of God.¹⁴

14. *Therefore the Lord himself*, etc. Though you do not ask a sign, He will give it you. It is to me a matter of surprise that there are those who say the prophet here refers to Jesus, since the sign was given to Ahaz, and Jesus was born many years afterwards; besides, the prophet says, "For before the child shall know to refuse the evil and choose the good, the land shall be forsaken;" but the countries of Ephraim and Syria were wasted in the sixth year of Hezekiah, and¹⁵ it is distinctly said "of whose two kings," etc. Many make the mistake of identifying Immanuel with Hezekiah; they cannot be the same, granting even this prophecy to have been uttered at the beginning of the reign of Ahaz; he reigned only sixteen years, and Hezekiah was at the death of Ahaz twenty-five years old. According to others, Immanuel is another son of Ahaz, and others again take the names (Immanuel, Maher Shalal and Shear Yashub) as symbolical of "the kingdom;" but if so, what meaning would be in the child's "knowing good and evil" and in Maher Shalal calling "father and mother"? (viii. 4). I think that Immanuel is the son of Isaiah, as well as Maher Shalal; the latter is proved by "And I went unto the prophetess," etc. (viii. 3). Shear Yashub is similarly related to the prophet (ver. 3); each of the three sons received a name that

¹³ As infinitives they must be connected with תן "a sign," and העסק must then have the same meaning as העסק "grave."—"Ask for a sign, that he do anything either below in the depth of the earth or on high in heaven."

¹⁴ "You think, that in the same way, as men become weary in their resistance against you, God is weary and unable to oppose your plans."

¹⁵ The following is added to show that "The land shall be forsaken," can only refer to Syria and Israel; both kingdoms were successively conquered by Assyria in the time of Ahaz and Hezekiah.

contained some hint at future events; Immanuel implied that God would help them and be with them during the troubles caused by the two kings; Maher Shalal, that the time for the exile of Samaria had arrived; and Shear Yashub, that the remnant of Israel would repent; this explanation is well borne out by the words, "Behold, I and the children whom the Lord hath given me, are for signs and for wonders." Comp. "The children which the Lord hath graciously given to thy servant" (Gen. xxxiii. 5).¹⁶ Those that in the former passage regard "children" as equivalent to pupils" must produce us some analogy from Scripture.¹⁷ Isaiah himself was a sign and an example concerning Egypt (xx. 3).—The Gaon says that the sign consisted in the child being a male child;¹⁸ but in my opinion the sign was that the child was to eat butter and honey; for it is not usual that children eat these things immediately after their birth. We know that a male child is called נֶעֱר, a female child נַעֲרָה—עֵלְמָה—the feminine of עֵלָם—whether she be a virgin or not; עֵלְמָה signifies a person of a certain age, like the masculine עֵלָם and in נֶדֶךְ נָכַר בְּעֵלְמָה "the way of a man with a young woman" (Prov. xxx. 19) עֵלְמָה is certainly not a virgin; because at the beginning of that passage it is said, "which I know not" (ibid. 18). וְקִרְאָתָּהּ *And shall call*. Subject is, הָעֵלְמָה; comp. וְחַטָּאת "And it sinneth" (Ex. v. 16).²¹

15. בָּרַע *The bad*.²² The bad food; as הַטוֹב "the good" means "the good food."

¹⁶ This quotation is to prove that the words, "the children which the Lord has given me" refer to the true children of the prophet, not to pupils, and that they are not used in any other figurative sense.

¹⁷ It is hardly necessary to refer to the great many instances, where the listener or reader is addressed as "My son," but Ibn Ezra speaks of the phrase, "children whom the Lord hath given me," and to take that in a figurative sense is not possible without some analogous examples.

¹⁸ This was foretold by the prophet (ver. 14).

¹⁹ If this be the right explanation, the most important point in the sign is omitted from the text, namely, that the child will eat those things immediately after its birth.

²⁰ A. V. "the way of a man with a maid."

²¹ וְחַטָּאת=וְקִרְאָתָּהּ, third person sing. fem. past of Kal.

²² A. V., "the evil."

16. *For before the child shall know*, etc. Some assume that such is the case at the age of twenty years, because of the words of Moses, "From twenty years old," etc. (Exod. xxx. 14); if so, this prophecy must have been delivered after the second year of the reign of Ahaz.²³ But it is possible²⁴ that an earlier age than twenty is meant.

17. *The Lord shall bring unto thee*, etc. When Samaria and Damascus will be exiled, then Sennacherib shall come against Judah.

18. *The fly*. The host is compared to a fly. *The rivers of Egypt*. The king of Assyria conquered Egypt; therefore the Egyptians had to come to assist him.

19. *And shall rest*. Accent on the last syllable; comp. *שָׁכְנוּ* (Gen. xl. 15), *וְשָׁכְנוּ* (Num. vi. 27). *Desolate places*. Comp. *בְּתָה* "desolate" (v. 6). *And in the holes of*. Hapax legomenon; its meaning is found by the context. *נֶעְצוּצִים* *Thorns* *Trees that bear no fruit*. Comp. *נֶעְצוּץ* (lv. 13) "thorn." *נְהָלִים* *Bushes*. Hap. leg.—They will be so many that they will encamp even in uninhabited and desolate places.

20. *Shall the Lord shave with a razor that is hired*. This refers to the angel of the Lord coming forth and destroying the camp of Assyria (xxxvii. 36). Some take *הַשְׂכִּירָה* in the meaning of "great;" comp. *שְׂכִירָה* (Jer. xlv. 21) "her great ones."²⁵ I think that *שְׂכִירָה* is a noun like *אֲכִילָה* "the eating" (1 Kings xix. 8), derived from *שָׂכַר* "hire," which the owner of the razor receives; for this instrument, "the hired razor," is very sharp; it is his profession.²⁶ *The head, the hair of the feet, the beard*. Every mighty one, all princes and noblemen; it is said so distinctly (ix. 14).

21. *And two sheep*.²⁷ Elliptical expression for *ושתי שׂוֹיֹת* *צֶאֱן* "And two lambs of the flock." *A man*. Every one that will be in Jerusalem.

²³ Ahaz reigned sixteen years; the exile of Israel took place in the sixth year of King Hezekiah; from the second of Ahaz till the exile are twenty years.

²⁴ "Necessary" is expected after I. E.'s remark on ver. 15.

²⁵ This is the explanation of Rashi; the Targum has here for *שְׂכִירָה* the word *חֲרִיפָא* "sharp," but in Jerem. *רַב־רִבְהָא*, "her great ones."

²⁶ It is the profession of him, that lets out razors on hire, to keep them sharp.

²⁷ *צֶאֱן* is a general term for the whole species, and cannot be joined with any number, when this is the case, another word must be supplied, as for instance here: *שׂוֹיֹת* "lambs."

22. *And it shall come, etc.* God will send a blessing, so that plenty will spring out of little; therefore the sign was given—“He will eat butter and honey.”

23. היה=יהיה “Was”; comp. יָשַׁר (Exod. xv. 1) “sang,” יָעֲשׂוּ “They made” (Ps. cvi. 19). שְׁמִיר וְשִׁית Two kinds of thorns. This figure refers to the hosts of Assyria that destroyed the land year after year.

24. *With arrows, etc.* One will not be able to enter the vineyards of former days, unless armed with arrows, from fear, they might harbour robbers or wild beasts in the thickets.

25. *And on all hills, etc.* And all the hills, where vineyards have formerly been carefully dressed, will now again be prepared; for there will be no thorns, and God will give such a blessing on the vineyards of the mountains, that people will send the cattle there; comp. “He bindeth his foal to the vine” (Gen. xlix. 4). The prophet says that from one cow and two sheep there will be obtained a plentiful supply of milk; and the vineyards of the mountains, that will alone remain undamaged, will enjoy a boundless blessing from the Almighty.

CHAPTER VIII.

1. גִּלְיוֹן. According to some related to כְּטוֹלָה “scroll;” the י of גִּלְיוֹן compensates for the omission of the Dagesh in ל; comp. דָּלִיּוֹ “They are poor” (Prov. xxvi. 7).¹ בָּהֶרֶם *In the form of.*² Comp. Exod. xxxii. 4. בָּהֶרֶם אֱנוֹשׁ. *In the form of a man.*² That is, in a form cast in the same way as the figure of a man is cast.^{2*} Others³ take גִּלְיוֹן as the singular to גִּלְיוֹנִים (iii. 23)

¹ Our editions have גִּלְיוֹן, ל, with a Dagesh, like זָכָרִין, עֲזָרִין etc., of the root גָּלָה, the ה being changed into י as in the participle passive Kal גָּלִי; according to I. E. it is derived from גָּלַל, like דָּלִיּוֹ from דָּלַל.

² A. V. “With a man’s pen.”

^{2*} According to this explanation we have to imagine the גִּלְיוֹן as a cylindric pillar, on the top of which the words “Maher Shalal,” etc., were cast in metal.

³ This seems to be the opinion adopted by Ibn Ezra, chap. iii. 23.

"a cloth to which the writing was affixed by embroidery." *Ma'her-shalal-hash-baz*.^{3*} The prophet is told to indicate by these words the fall of Samaria.

2. וְאֵעִידָה.⁴ According to some the נ is here instead of ה. "And take unto me faithful witnesses." According to others the future is used for the past: "And I took unto me faithful witnesses." It may, however, be taken literally,⁵ "that I should take as witnesses for me." The prophet did what God commanded, although it is not related in the text. *Uriah the priest*; Uriah was then high priest. Zachariah was likewise a great man; what our Sages say about the prophecies of Zachariah and Uriah is well known.⁶

3. וְאֵקַרְנָה. *And I went unto*. Euphemism; comp. Exod. xix. 15. *The prophetess*. The wife of the prophet; she is called prophetess on account of her husband being a prophet, or perhaps because she was herself a prophetess.

^{3*} The meaning of these four words is: "Quick is the spoil, swift the prey," viz. of Samaria, to pass into the conqueror's hand.

⁴ וְאֵעִידָה is future Hiphil of עוֹד; וְהֵעִידָה is imperative Hiphil, both with 1. parag. and conjunctive 1.

⁵ As future.

⁶ R. Gamaliel, R. Eleazar, the son of Asaria, R. Josua, and R. Akiba, were once going up to Jerusalem; when they came to Zophim (a place near Jerusalem), they rent their garments; they approached the Temple-Mount and saw a fox coming forth from the place where the Holy of Holies had stood before. The sages burst into tears, but R. Akiba exhibited joy. When they enquired how he could express feelings of gladness at such a sight, he asked them why they wept. "What!" said they; "have we not cause to weep, when we find that the very spot of which the law has said, 'The stranger that cometh nigh shall be put to death' (Num. xviii. 7), has now become the abode of foxes?" (Lam. v. 18.) "And for the same reason," returned R. Akiba, "do I rejoice. It is written: 'And I should take for myself faithful witnesses, the priest Uriah, and Zachariah, the son of Berechjah.' Now, what connection is there between Uriah and Zachariah? The one lived in the time of the first Temple (under Ahaz), the other in the time of the second. No other connection but to show that the prophecy of the one is conditioned by the words of the other. Uriah declared: 'For your sake shall Zion be ploughed as a field, and Jerusalem shall become a heap of ruins,' etc. (Mic. iii. 12). Zachariah foretold: 'There shall yet old men and women dwell in the streets of Jerusalem,' etc. (Zac. viii. 4). As long as Uriah's words were not fulfilled, one might have doubted the truth

4. *For before the child, etc.* This child was born two years before the conquest of Samaria.⁸ ישא. The subject is the in-
 terminate pronoun "one;" "one will carry away:"⁹ con-
 ויאמר ליוסף "And one said to Joseph" (Gen. xlviii. 1).¹⁰

5. *And the Lord spake again.* The word "again" is u because the following prophecy refers likewise to the invasion the king of Assyria.

6. *The water of the Shiloah.*¹¹ According to some Jerusa-
 is referred to by these words, but it is more correct to expl
 them as indicating the house of David, because the majority
 the kings of this house were righteous, but the kings of Isr
 were all bad and wicked. מי השילוח, literally: "the canal,"
 water which is conducted by man, or which causes pla
 (שלוחים) to sprout forth; comp. שלחך "Thy plants" (Sc
 iv. 13).¹²

7. *Upon them.* Upon the men of Judah, that conspi-
 against Ahaz. אפיקיו Its rapid parts.¹³ — comp. Ps. xlii.
 Song v. 12 — or "banks," according to the context. חני
 "its banks;" some supply ר¹⁴; comp. שרשרות = שות
 (Exod. xxviii. 14, 22), but this is a mistaken inference, :
 in שרשרות it is the ר of reduplication which is dropped

of the prophecy of Zachariah; but when I perceive how literally the predicti
 of the one have been verified, I can entertain no reasonable doubt that
 promises of Zachariah will be fulfilled likewise." Thereupon his compani
 exclaimed, "Akiba, thou hast given us true comfort." (Talm. Babli M
 koth, 24).

⁷ Two years are supposed by I.E. to pass, before the child is able to c
 "My father," "My mother."

⁸ In the sixth year of the reign of King Hezekiah.

⁹ A. V. "shall be taken away."

¹⁰ Comp. ii. 4.

¹¹ Shiloah is a rivulet that takes its rise in the north-west of Zion, flow
 between Zion and the Upper City, and falling into the Kedron, which i
 into the Dead Sea.

¹² Shiloah, though a proper noun, may still, like all names, be expla
 like a common noun. According to Ibn Ezra it is derived either
 שלוח "to send;" שילוח "the water which is sent or conducted by the
 dustry of man through the bordering fields and gardens"; or from
 "to make fruitful;" שילוח "the river which waters the valley through w
 it flows."

¹³ Where the river is the most violent, and its overflowing causee g
 damage. Comp. I.E. on Job xl. 18, and Joel i. 20. A. V. "his channels

¹⁴ גדרותיו=גדרותיו.

שרש; the root is שרש, but we have no instance where a radical ר is dropped, since it does not belong to the silent letters.¹⁵

8. *Immanuel*. He is mentioned here because he is to serve as a sign that Jerusalem will be delivered out of the hand of Pekah, Rezin and Sennacherib, even after the conquest of Damascus and Samaria.¹⁶

9. *Break*.¹⁷ Comp. תרועם "thou shalt break them" (Ps. ii. 9.) as well as חתו are imperatives; like סבו "surround" (Ps. xlviii. 13). *Gird yourselves*. These words are repeated twice, to indicate that they should be perpetually armed.

10. *Take counsel, etc.* Whatever you will counsel against Jerusalem will not be realised. עצי. *Take counsel*. A biliteral verb (ע"י). According to R. Moses Hakkohen, ' is dropped, and it should be יעוצו like יכורו (Neh. iv. 8).¹⁸ כי עמנואל. *For God is with us*. Here we have the reason for עמנואל "Immanuel" being the name of the prophet's son.

11. *For the Lord spake thus to me with a strong hand*, that is: When the prophecy came with force upon me; comp. "The hand of the Lord was upon me" (Ez. xxxvii. 1). ויסרני *And instructed me*. The ס has a dagesh to compensate for the absence of the ' which is the first radical; ¹⁹ comp. אֶצְרֶךָ "I formed thee" (Jer. i. 5).²⁰ *He instructed me, etc.* A proof of the correctness of my view concerning "Unclean lips" (vi. 5).²¹

¹⁵ It is more probable that שרשרות contains a reduplication of the two radical letters שר; in שרשרות the first radical ש alone is repeated; in שרות iii. 19, neither is repeated.

¹⁶ The Assyrian armies could then march directly against Jerusalem, and their success was considered certain.

¹⁷ A.V., "Associate yourselves."—According to I.E. the meaning of the verse is: "Prepare yourselves to destroy nations;" the next verse continues: "It will all be in vain."

¹⁸ If this is the exact form of the word meant by Ibn Ezra, he must have read יכורו like יעוצו. Our editions have יכורו.

¹⁹ Ibn Ezra had the reading ויסרני; if he had ויסרני he would certainly not have explained it as future Kal, with ' conversive, and supposed the omission of a radical ' ; since this word is perfectly regular, being the Piél past with ' conjunctive of יסר.

²⁰ Future Kal of יצר.

²¹ If this instruction was necessary, the prophet must personally have been inclined to go the way of the people.

12. *Say ye not.* The prophet warns the right-minded not to conspire against Ahaz in order to join the King of Assyria; and this is to be understood by "And their fear," etc., which refers to the King of Assyria²² mentioned before (ver. 7).

13. *Him* is added, although *אֵת* is before the noun, as in many instances; or it means "Him alone."²³ *You shall sanctify.* That which is holy is usually revered by men; comp. "for he is a man of God, he is holy" (2 Kings iv. 9). *מַעֲרִיצְכֶם* is either an adjective, "Your dreadful one," or participle, "who in truth makes you fear."²⁴

14. *והיה* And he—namely, the King of Assyria—shall be. *לְמִקְדָּשׁ* For a sanctuary. For a place whither man is used to go to receive blessing and strength. It is to be connected with *לָאֶבֶן*.²⁵ *לָאֶבֶן* For a stone. For a rock, upon which man is used to go to find shelter. *For the two houses of Israel.* The kingdom of Israel and that of Judah. *For a gin, to Ephraim.* And for a stumbling, to Judah.²⁶

15. *By them.* By the gin and snare.

16. *צֹר* According to some *נ* of the root is dropped; *צֹר* = *נצור* "keep;" but more correctly it is explained, "Bind up;" comp. *וצרת* "And bind up" (Deuter. xiv. 25). *צֹר* has, then, the same meaning as in the parallel phrase, *החתום* "seal."—Do not reveal these prophecies, the testimony and the law." *לְמוֹרֵי* My disciples. An adjective²⁷ (comp. l. 4); it is the same as *תלמידי* "my pupils."

17. *And I will wait.* These are the words of the prophet;

²² The King of Assyria was the object of their fear, and therefore many joined him.

²³ The repetition is explained as a sign of emphasis. Comp. Gen. xlvii. 21; 1 Sam. xxv. 29; 2 Kings ix. 27; Neh. ix. 29.

²⁴ It is God who causes the terror, not the King of Assyria.

²⁵ The construction of the phrase, according to I. E., is: *והיה לְמִקְדָּשׁ נֶגֶף וְלָאֶבֶן נֶגֶף*; but this explanation does not agree at all with the accents; *לְמִקְדָּשׁ* is separated by a pause from the following words.

²⁶ Israel will be entirely conquered by Assyria, while Judah will only be partially taken for a short time, and will then be altogether delivered from the Assyrian invasion.—Here I. E. again neglects the accents, which join *לְפָנָיו* *לְפָנָיו*, and separate *וּלְמוֹקֵשׁ* from *וּלְיוֹשֵׁב יְרוּשָׁלַיִם*.

²⁷ *לְמוֹרֵי* "Disciples," "persons that are learning;" originally adj. "learning." See c. 3, Note 5.

he will delay revealing the divine message till the Almighty shall give him permission.

18. *Behold, I and the children, etc.* They may understand a part of the prophecy entrusted to me from my actions and from the names of my sons. *From the Lord of hosts, etc.* These names were given by the Lord of hosts, *Who dwelleth on the mount of Zion*, and loves His people exceedingly.

19. *To you.* He addresses his pupils. *הַמְצַפִּים* *That peep.* *פִּפְּץ* has a meaning similar to *פִּפֵּץ*; comp. *אֶצְפֶּה* "I shall peep" (xxxviii. 14). *וְהַמְנִים*. Hiphil. "And they that cause others to mutter." *Surely a people that seeketh unto their God, etc.*²⁸ This is the reply.²⁹ "Surely such is a people that seeketh unto his God!" sarcastically and ironically said.³⁰ "How could one seek unto the lifeless idols for the benefit of the living!"

20. *לתורה ולתעורה* *Concerning³¹ the law and concerning³¹ the testimony.* The preposition *ל* has the same meaning as in *לִי* "of me" (Gen. xx. 13). *לתורה ולתעורה* "Concerning the law and the testimony³² contained in the prophecy."—*They will surely³³ speak according to this word, etc.* They will say: "We shall not listen to it, for it is like a night that is not followed by a dawn; its secret will never come forth to light." According to some *לתורה* is an oath, "by the law;" but we find no analogy to this in Scripture.

21. *And they shall pass through it, etc.* Some explain this verse in the following way: "Days will come when he that is traveling in Judah, and being himself of the tribe of Judah, will be hardly bestead and hungry through the host of Sennacherib; and when he sees that neither his king nor his idol will help him, then he will turn upwards to pray to God in heaven." I think it refers to the host of Sennacherib when marching through the land of Judah; for when the army is large, it is frequently exposed to hunger. *Their king*; that is, the King of Assyria. *And look upward.* Wherever they will turn, upward or downward, only darkness shall meet them.

²⁸ A. V.: "Should not a people seek unto their God?"

²⁹ To those that advise to consult wizards and "them that have familiar spirits."

³⁰ Comp. the words of Elijah, 1 Kings xviii. 27.

³¹ A. V., "To."

³² The words *כִּי עוֹר* are a corruption of *וְהַתְעוּרָה*.

³³ A. V., "If they speak not."

22. *Dimness*. *Comp.* עִפְתָּה “darkness” (Job x. 22). מְנוּרָה *Scattered*.³⁴ *Comp.* וְהִנְדָּוִים “And they that are scattered” (xxvii. 13); the construction of the sentence is perhaps אֶמְנוּרָה אֶפְלָה “Dimness of darkness is scattered about;” by this construction the masculine form of מְנוּרָה is explained.³⁵

23. כִּי לֹא מוֹעֵף וְנִי “For such dimness and darkness will not come over Jerusalem, though it is distressed by the enemy.” According to others, “The enemy will not be able to hurry³⁶ to Jerusalem, which he had distressed.”³⁷ *At the first*, etc. The first time that the king of Assyria came, he afflicted the land of Israel only slightly, by taking the districts of Zebulun and Naphtali,³⁸ but the last time he afflicted it heavily, and took the whole of Galilee.³⁹ *Of the nations*. Perhaps Israel is meant; *comp.*⁴⁰ בְּעַמִּיךָ “Amongst thy people” (Judg. v. 14).

IX.

1. *The people that walk in darkness*. The people of Jerusalem, who in their affliction walk in her streets as if they were blind of both their eyes.

2. *Thou hast multiplied the nation*, that is, the tribe of Judah, that assembled again in Jerusalem. לֹא הִגְדַּלְתָּ הַשְׂמֵחָה “Unto him thou hast increased the rejoicing;”¹ this is according to the Keri; but according to the Ketib,² “To whom thou hast never before given so great rejoicing;” *comp.* לֹא הָיָה פֶּחַד “There was no such dread before” (Ps. liii. 6).³

³⁴ A. V.: “And they shall be driven.”

³⁵ מְנוּרָה masc., agrees with מוֹעֵף, but not with the fem., אֶפְלָה.

³⁶ מוֹעֵף Lit. “flying.” It is derived from עָוָף “to fly” according to this explanation.

³⁷ A. V., “Nevertheless the dimness shall not be such as was in her vexation.”

³⁸ See 2 Kings xv. 29.

³⁹ See 2 Kings xvii.

⁴⁰ This reference is to prove that the plural “nations” is used for “Israel.”

¹ A. V., “And not increased the joy.”

² Keri (קרי the Chaldaean participle passive of קָרָא “to read”) is the reading of the text of the Bible according to the direction of the Massorah (tradition)—that is, according to the vowels, accents, and other signs with which the text is supplemented. Ketib (כתיב the Chaldaean participle passive of כָּתַב “to write”), the text as it is written, without omitting, supplying, or altering any letter; the vowels to the letters must be supplied by the reader; for those in the text belong to the Keri.

³ *Comp.* also xxiii. 13, זֶה הָעָם לֹא הָיָה “This was not such a people before.”

3. סָבֵלוּ *His burden*. The form of the noun varies.⁴ *The staff of his shoulder*. The staff that smote his shoulder. הַחֲתוּם *Thou hast broken*. The ה has Pathah on account of the succeeding guttural (ח); comp. הֶחָלוּח "Thou hast begun" (Deuter. iii. 24); it is a regular form.⁵ The second person refers to God, as in הִרְבִּית "Thou hast multiplied." *As in the days of Midian*. In the time of Gideon.⁶

4. סֹאן. According to some, this word is related to סָאָה "measure," and the meaning of the whole phrase is, "God gave to Assyria the full measure according to her deeds." Some say, that by metathesis סֹאן is said for אֶסֶן "mishap;"⁷ comp. כֶּבֶשׁ = כָּשַׁב "lamb;" more correctly it may be said that this word is a hapax legomenon, and from the succeeding סוֹאֵן, which is a verb (participle Kal), we see that נ is radical; the meaning of סֹאן is "to cry loudly."⁸ וְשִׁמְלָה מְנוּלָּה בְּדָמַיִם *And garments rolled in blood*. Every one lies slain in his blood. Or "the garment which rolled in the blood of murdered people," etc. וְהִיחָה לְשִׁרָפָה *It was burned*.⁹ This refers to the destruction of the host of Sennacherib, which was burnt by the angel (xxxvii. 36).

5. *For unto us*, etc. "All this has come to pass through the merit of the child that is born unto us." We know that at the time of the invasion of Sennacherib, Hezekiah was thirty-nine years old;⁹ at the time of this prophecy he is, therefore, called

⁴ Our attention is very often called to this rule, as if the author protested thereby against the minute distinctions drawn by some synonymists in cases of nouns of the same root but of various grammatical structure; as, e.g., סָבֵל and סָבֵל "burden."

⁵ Hiphil past of חָתַת "to break."

⁶ Comp. Judges vii. and viii.

⁷ The meaning of the phrase would then be: For every kind of calamity will burst upon them tempestuously.

⁸ I. E. does not tell us whence he derived his meaning for this hapax legomenon; very probably, however, from its being connected with בְּרָעַשׁ, "with confused noise." According to this explanation the meaning of the phrase in question is: "For all kinds of noise raged furiously."

⁹ A. V., "But this shall be with burning."

⁹ Hezekiah was twenty-five years old when he commenced to reign; he was king for twenty-nine years (2 Kings xviii. 2); fifteen years before his death he fell ill (xx. 6), and this seems to have happened immediately after the destruction of the Assyrian army. According to I. E. on viii. 5, Hezekiah was at the time of this prophecy twenty-nine years old. As to the application of the word יָלַד to adults comp. Gen. xxxiii. 5, xxxvii. 30, xlv. 20.

"child" (יֵלֵד). פֶּלֶא יִיעֵץ אֵל גִּבּוֹר אֲבִי עֵד. According to some, these expressions are names of God, and the following שֵׁר שָׁלוֹם, the name of the child. I think that all these words are names of the child; he is called פֶּלֶא "wonder,"¹⁰ because God did wonders in his days; יִיעֵץ "counselling;"¹⁰ this is distinctly said of Hezekiah (comp. 2 Chr. xxx. 2); אֵל גִּבּוֹר "Mighty chief;"¹⁰ for Hezekiah was powerful; אֲבִי עֵד "The father of perpetuity,"¹⁰ because the reign of the house of David was prolonged through his merits: עֵד has here the same meaning as in lviii. 15. שֵׁר שָׁלוֹם "Prince of peace" because peace was established in his days; comp. 2 Chron. xxxii. 22.

6. לְמַרְבֵּה Some remark, after the manner of the Midrash,¹¹ that the use of the final Mem in this word hints at the miracle of the sun's shadow going backward (xxxviii. 8).¹² מַרְבֵּה is either a noun, "increase," like מַעֲשֶׂה "work," or a regular participle Hiphil, "causing to increase." *With justice.* Comp. 2 Chr. xxxii. 22.

7. *A word.* A prophecy or Divine decree.¹³ *And it hath lighted,* etc. Repetition of the same idea as usual.

8. *Ephraim.* The ten tribes.

9. *The bricks are fallen down,* etc. A figurative expression for "Assyria has done evil to us, but we shall again be as happy as before, and even happier." שִׁקְמִים A kind of inferior fig-trees, "sycamores."

¹⁰ A. V., "Wonderful, Counsellor, The mighty God, The everlasting Father."

¹¹ פֶּשֶׁט and מְרִרָּשׁ (simplicity and research), are the two modes of commentary met with in Hebrew Literature; while the former reads and expounds the Scriptural text before us, the latter does not confine itself to this task, but, introducing extraneous historical, philosophical and moral matter, employs the wording of the text as a framework, or simply as a support to the memory. Notice is, therefore, taken even of the shape of the letters if they deviate in any extraordinary way from their customary form; as, e.g., when a final Mem is found in the middle of a word; as such instances are too striking to be easily forgotten, any lesson which may be attached to them will probably retain a firm hold upon the memory.

¹² In the Yalkut no mention is made of this explanation. Kimchi gives a Midrash explanation to this final Mem, but different from that cited by Ibn Ezra. Neither of them gives any account of the word, which is certainly one of the many instances of Keri and Ketib; according to the Keri it is read לְמַרְבֵּה, according to the Ketib לֵהֵם רֵבָה = לֵהֵם רֵבָה.

¹³ נִזְרָה is, according to I. E., the divine decree, as it commences already to operate; the first natural causes of the events to which the decree refers.

10. *The adversaries of Rezin.* The Assyrians. *His enemies.* The enemies of God: Aram, or Israel.

11. *The Syrians, etc.* The Syrians in the east of Israel will join Assyria to do evil to Israel. *And the Philistines, etc.* They are in the west of Palestine.

12. *And the people.* Namely, Israel. *Unto him that smiteth them.* Unto God, because in truth it is He that smote; the word *המכהו* has two determinations, like *האחלי* (Jos. xxi. 7), "my tent."¹⁴ The people did not return to the Lord, because there was none to show them the right way.

13. *Root.*¹⁵ Comp. *וכפחו* "And his root" (Job xv. 32). *ואנכון* *And rush.* Comp. lviii. 5. It is a well-known tender plant.¹⁶

14. *The ancient, etc.* Now the prophet explains that both "head" and "root" signify "the old;"¹⁷ "the tail" and "the rush" signify the false prophet.

15. *מאשרי* *The leaders of.* Here we have א instead of י. This process of substituting א for י is reversed in *תתיכרו* "You boast yourselves" (lxi. 6). In *ומאשריו* "And they that are led," is the א again in the place of י.¹⁸

16. *The Lord will rejoice.* Anthropomorphism; as human beings are accustomed to rejoice when their work is in a good condition. *חנף* *Hypocrite.* A man who is virtuous in outward appearance, but vicious at heart.

17. *For wickedness burneth, etc.* The prophet compares the fate of the wicked with the fire which consumes the thing that has produced the fire. *Thorns and thistles.* The wicked. *ויתאבכו* *Hapax legomenon.* "And they mount up."

18. *נעתם* *Is darkened.* In Arabic the word signifies "dark."¹⁹ This verse is closely connected with the preceding, where "the

¹⁴ The two determinations are: the definite article and the possessive pronoun. Nouns with pronominal suffixes have usually no article, because they are sufficiently determined by the pronoun contained in the suffix.

¹⁵ A. V., "Branch."

¹⁶ נֶרֶךְ in our editions must be replaced by רֶךְ. Comp. I. E. on Is. lviii. 5.

¹⁷ "The old" has here the meaning of "chief," which זקנים "elders" very often has in the Bible.

¹⁸ Comp. I. E. on i. 17.

¹⁹ عَتَمٌ is the third part of the night; عَتَمَ "it was dark."

smoke" is described. R. Moses Hakkohen compares נֶעְתָּם with יָעַם "is become dim" (Lam. iv. 1), and explains the ך to be the characteristic of the Hithpael; but this is a blunder.²⁰

19. *And he shall snatch*, etc. Figuratively said, referring to the civil wars which they shall wage against each other, though being brethren, and forming, as it were, one body.

20. *Manasseh, Ephraim*, etc. This verse explains the preceding; Manasseh will fight against Ephraim, and both against Judah.

CHAPTER X.

1. *Oh*. Sign of the vocative;¹ the prophet invokes the judges and their scribes. וּמִכְתָּבִים "And they that cause to write."² A verb that governs two accusatives; it is participle Piel. עָמַל כָּתְבוּ *They cause to write grievousness*. עָמַל is to be joined with כָּתְבוּ.³

2. *To turn aside*, etc. They command the secretaries to write false documents for the orphans, widows and poor, who are powerless, and cannot open their mouths in defence of their rights.

3. *And what*, etc. All this you have done, but what do you think to do in future, when the Lord will visit your iniquities? כְּבוֹדֵכֶם *Your Glory*. Your army.

4. All this you have done.⁴ בִּלְתִּי וְנִי *Except⁵ they bow down*, etc. None will escape except those that will bow down amongst the captives, or throw themselves amongst the slain, as if they were slain with them.

²⁰ The ך of the Hithpael is put after the first letter of the root only when the root begins with one of the letters ך ש ץ. According to R. Moses נֶעְתָּם would rather be Nithpael; a form derived from the Hithpael, as the Niphal from the Kal.

¹ See I. E. on i. 4, and Note 13.

² A. V., "And that write."

³ The accents join עָמַל with וּמִכְתָּבִים. A. V., "Grievousness, which they have prescribed."

⁴ These words are superfluous, and seem to be a repetition of the same phrase in the preceding verse, a mistake made by some careless copyist.

⁵ A. V., "Without me."

5. הוי *Oh*. Sign of the vocative.¹ *The rod of mine anger*, wherewith I have chastised many. *And the staff*, etc. And the staff that is in the hand of the Assyrians, is the instrument of my indignation.

6. *The people of my wrath*. The people with whom I am wroth.

7. ירמה *He meaneth*. Comp. רמיתי "I thought" (Num. xxxiii. 56); רמיון "imagination" (Ps. xvii. 12). "He does not think that I have sent him to chastise; he only considers how to overthrow every kingdom."

8. *He will say in his heart*.⁶ *Behold my officers*, etc. Those who formerly were officers, have now, through me, become rulers over nations.

9. כלנו *Kalno* = כלנה "Kalneh" (Gen. x. 10); for the names mentioned there (Gen. x.) are names of places called after their founders, like מצרים "Egypt."

10. לממלכות אליל = לממלכות עובדי אליל "To the kingdoms of worshippers of idols." *And their graven images of Jerusalem*.⁷ Of the country surrounding Jerusalem, of the fortified towns of Judah, which were already in the hands of the Assyrian conqueror.

11. *Shall I not*, etc. This prophecy refers to Sennacherib, when he came to conquer Jerusalem.⁸

12. יבצע *He will perform* (comp. Zach. iv. 9). *His work*. To bring the host of Sennacherib unto Zion. *The fruit of the stout heart of the king*. Comp. "The fruit of their thoughts" (Jer. vi. 19).

13. עשיתי "I have acted valiantly."⁹ Supply נבונה "valour." *I am prudent*. Niphal of בין, verb עָיַי "And I was removing." Future for the imperfect;¹⁰ comp. יעשו "they made." Ps. cvi. 19. *ועתודתיהם* *And their treasures*. Comp. *ועתרה* "And prepare it" (Prov. xxiv. 26); the possessions which man provides for himself for the days that are to come. כאביר Although it is written with Aleph, this letter is pleonastic, and the word

¹ See I. E. on iii. 10.

² A. V., "And whose graven images did excel them of Jerusalem."

³ Ibn Ezra refers this passage to Sennacherib's expedition against Jerusalem Jerusalem was not conquered by him; comp. i. 8.

⁴ A. V., "I have done it."

¹⁰ See chap. i., Note 43.

means "strong," "mighty"—"I subdued those that dwell in strong fortresses."¹¹ According to R. Moses Hakkothen, who takes the \aleph as radical—comp. אביר "the chief" (1 Sam. xxi. 8)—it means "like a hero."

14. לחיל *The riches*. Comp. החיל "the wealth" (Deut. viii. 17). ננך *Moving*. A transitive verb, governing the accusative. כנף *Wing*. This figure is used because the nations have just been compared with eggs, and birds come from eggs.

15. הנרץ. An instrument to cut with. Comp. הנרצת, "I have been cut." (Ps. xxxi. 23.) *Shall the axe*, etc. That is to say, It is God that has given the power to the Assyrians. משור. Only one parallel is found to this word; וישר, "And he cut" (1 Chr. xx. 3); it is derived from a verb ע"ע (שרר, "to cut"), after the form of קעוץ, "strength."¹² Another figure is contained in the succeeding כהניף שבם ואת מרימי כהנפת שבם = כהניף שבם ואת מרימי כהנפת שבם.¹³ "It is like the shaking of the rod; and this is principally the action of them that lift it up." כהרים מטה. *As the lifting up of the staff*, which is done by the people, not by the wood.¹⁴

16. *Among his fat ones, leanness*. This refers to the death of the nobles of Assyria, related 2 Chr. xxxii. 21. יקר. *He will kindle*. Comp. ירד, "And he came down" (Ps. xviii. 10).¹⁵ יקר. *A burning*. A noun like קפץ, "hoar frost" (Ps. cxlvii. 16.)

17. *The light of Israel*. God. *Shall be a fire*. This refers to the angel that destroyed the Assyrian camp. *His thorns and his briers*. The wicked.

¹¹ This is against the accents, which join כביר with ואסיר and separate it from יושבים: besides, the construction of the words, the adverb or object כאביר being placed before the verb יושבים, is very unusual; the regular order would be יושבים כאביר. According to I. E. פאביר = פאביר; according to R. Moses Hakkothen פאביר = פאביר.

¹² יקר with Dagesh in ש and Pathah under מ; קעוץ has long Kamez under מ, to compensate for the omission of the Dagesh, because the succeeding letter is a guttural.

¹³ Ibn Ezra read מרימי, ואת מרימי, while our editions have את מרימי. Rashi seems also to have read ואת. I. E. does not at all explain the meaning of את; he ignores it entirely as if ואת מרימי were the same as ומרימי = ותנופת מרימי.

¹⁴ A. V., "As if the staff should lift up itself, as if it were no wood."

¹⁵ Verbs פ" of this class take as a rule a Zeré in the second syllable of the future Kal; e.g., יצא ירד, but occasionally Pathah, e.g., יקר ירד.

18. *And the glory of his forest and of his fruitful field.* A figure, signifying that his armies would be as numerous as the trees of the forest, and as the ears of a fruitful field. *Both soul and body.* He destroyed them as if it were by burning.¹⁶ קָסוֹם, *Destruction*.¹⁷ A noun like יָקָר; it is not in the construct state. נִוֶסֶם. *Wonderful*; ¹⁷ appearing as a miracle (נִסִּים).

19. *And the rest of the trees, etc.* There will escape but a few, whose number even a boy that has not yet had practice in counting, will be able to calculate and write down.

20. *That smote them, the Assyrians.* This verse shows, that many of the men of Judah conspired against their king.

21. שָׂאֵר יַעֲקֹב. *The remnant shall return.* This is the name of the prophet's son, which is to be explained now. Supply יַעֲקֹב, after the first שָׂאֵר. "The remnant of Jacob, that is Judah, will return;" repeat likewise יָשׁוּב before אֵל: "The remnant of Jacob will return to the mighty God" (comp. Prov. xxi. 14). The verse, if written in full, would run thus: שָׂאֵר יַעֲקֹב יָשׁוּב, "The remnant of Jacob will return, the remnant of Jacob will return to the mighty God." *Mighty*, who is able to help them.

22. *For though, etc.* Although Israel should in those days be as numerous as the sand of the sea, only those that will return to God will remain; for destruction, which is decreed—חֲרוֹץ, "decreed;" comp. חֲרַצְתָּ, "thou hast decreed" (1 Kings xx. 40)—by God, will come like a river, overflowing with righteousness.

23. נִחְרַצָּה. *A decree is made by God*.¹⁸ Comp. חֲרַצְתָּ (1 Kings xx. 40).

24. *Inhabitants of Zion.* All the other towns of Judah are already conquered. *He will smite thee, in his thought*.¹⁹ בְּדַרְכֵּךְ *On the way to Egypt*.²⁰ Sennacherib was then on his march to Egypt.

25. מְעַט מְזַמָּן. *A very little.* Supply בִּימֵים, "of time." *And the indignation, etc.* And mine anger and wrath, on account of

¹⁶ Not only the soul, that is, the life, was destroyed, but also the whole body, as if it were entirely burnt, nothing being left.

¹⁷ A.V. "As when a standard bearer fainteth."

¹⁸ Supply the feminine noun גְּזֵרָה, "decree," to the adj. נִחְרַצָּה.

¹⁹ Because in reality he could not do it; his army was destroyed before Jerusalem.

²⁰ A.V., "After the manner of Egypt."

their great iniquities will all be spent. תבליחם. *Their iniquities.* According to some, "their destruction;" comp. בליות, "My old age"²¹ (Gen. xviii. 12). The form of the word is like that of תבליח (Ps. cxxxii. 32).

26. וכמכת מטהו=ומטהו. As he smote with his staff at the sea, when the water flowed back over the Egyptians. *So shall he lift up.* This refers to the defeat of Sennacherib, after which he returned to his own country disappointed.

27. *His burden.* The burden imposed by the King of Assyria. *Thy neck.* Judah's neck. וחבל. *And shall be destroyed.* Comp. וְהָפַל, "And he will destroy" (Eccl. v. 5). The yoke is broken, when the neck has become very fat; it is a figurative expression for, "Judah will become mighty."

29. מעברה. "The passage," or the name of a place. לנו. *They have taken up their lodgings.* Comp. ללון, "To stay over night." (Gen. xxiv. 23.)

30. צהלי. *Lift up the voice.* Comp. מצהלת, "the neighing of the horse" (Jer. viii. 16.) בת גלים. Name of a country. בת has here perhaps the same meaning as in בת ציון. ("The state of," "the people of.")

31. הנבים. Name of a place; or "pits;" comp. נובא, "pit, in Chaldee." והעיו. *They saved*²² themselves or others of Israel; it is a transitive verb; comp. העז, "Save" (Exod. ix. 19).

32. *And yet, etc.* There will yet come a day when he will stay in Nob.

33. כסעה. *Shall cut off the branches* (סעיפים). Comp. לא תפאר. "Thou shalt not take off the crown" (פאר, Deut. xxiv. 20); ושרשך "And he will take away thy root" (Ps. lii. 7). פארה Bough. Comp. פארות "Branches" (Ez. xvii. 6). במערצה *With strength.*²³ Comp. עריץ "strong." *And the high ones of stature shall be hewn down, etc.* The nobles shall be cut off.²⁴

²¹ תבליח is, according to the first explanation another form for תבליח (Lev. xx. 12); according to the second it is formed from בלה, "to wither," as תכלית, from כלה.

²² A.V., "Gather."

²³ A.V., "Terror,"

²⁴ The addition of כי בעבור in the Hebrew text is a mere indication that the succeeding remark explains the propriety of the use of this figure; it is not the explanation of the conjunction ו.

34. ונקף *And he shall cut down.* סבכי The trees that are thick with branches.²⁵ בברזל *With the axe,*²⁶ that is, by means of the angel.²⁷ *And Lebanon,* etc. The princes, that are compared with the trees of the Lebanon, shall fall. בברזל אריר = באריר "By a mighty axe;"²⁸ ברזל is to be supplied from the preceding בברזל "with the axe."

CHAPTER XI.

The majority of commentators apply this chapter to the Messiah, as if the prophet said, The Assyrian army, which is now attacking Jerusalem, will perish; but besides this partial deliverance, a time of complete redemption will come for Jerusalem. R. Moses Hakkohen refers the chapter to Hezekiah, on account of its being the continuation of the prophecy recorded in the preceding chapter.¹

1. חסר *Rod.* Comp. חסר, the Chaldaean translation of סטה Seed.² נצר *Branch.* Comp. xiv. 19. *And there shall come forth,* etc. Hezekiah was very young at the time of this prophecy.³

2. ונחה *And shall rest.* Comp. וישקה (Lev. xxiii. 13), "And she shall return." It is a verb ע"י (נוח).⁴ *The spirit of the Lord,* that is, *the spirit of wisdom and understanding,* such as, *e.g.,* was assigned to Joshua (Deut. xxxiv. 9). *And might.* Hezekiah was mighty, as stated (2 Kings xx. 20).

²⁵ A. V., "Thickets."

²⁶ A. V., "With iron."

²⁷ "The angel," that destroyed the Assyrian host before Jerusalem.

²⁸ A. V., "By a mighty one."

¹ Ibn Ezra does not directly decide in favour of either opinion, but tries throughout the chapter to show that both views can be fairly upheld. The connection with the preceding chapter, however, which is to recommend the view of R. Moses Hakkohen, is a very feeble support, since the transition from momentary relief to the lasting Messianic redemption, even in one and the same chapter, would be quite natural.

² A. V., "The stem." Ibn Ezra does not give the derivation of the word; in the three passages of the Bible where it occurs, it can be translated either "stem," or "seed."

³ Comp. ix., note 9.

⁴ The rule is that the third person feminine past Kal of verbs ע"י has the accent on the first syllable, but with Yav conversive on the second.—I.E. means perhaps to say that נוחה is derived from נוח, not from נח.

3. והריחו *And his enquiry.*⁵ The ear is sometimes deceived in hearing sounds, which are only imaginary; the eye, too, sees things in motion, which in reality are at rest; the sense of smell alone is not deceived. He will properly investigate the question before him "by his piety;" he will not judge according to what he seems to see or to hear, because the testimony of the witnesses⁶ might be false.

4. The rebuking and judging mentioned in this verse are privileges of royalty. *And he will judge the poor with justice.* According to the rule, "Neither shalt thou countenance the poor in his cause" (Exod. xxxiii. 3). במישור = ביושר "With equity." לענוי ארץ *The meek of the earth.* The good. *With the rod of his mouth.* With his mouth, which is, as it were, a rod for the wicked.

5. *And righteousness shall be,* etc. And uprightness will never depart from him in all his doings.

6. *The wolf shall dwell,* etc. The peace that will be in his days is now figuratively described. וטריא I have already explained (i. 11); it is a species of cattle, the fat of which is forbidden.⁷

7. פרה The large cattle; the younger of the breed is called עגל (ver. 6). Some assert that the female of cattle is stronger than the male.⁸ *Shall eat straw.* As if his nature had changed, and he would no more, in seeking prey, inflict suffering upon others.

8. וישעשע *And shall play.* In this sense the word has always the reduplication. חור The aperture of the nose or mouth. מאורת The eye, which receives the light.⁹ הרח He stretches

⁵ A.V. "And shall make him of quick understanding."—I. E. derives והריחו from הריח, "to smell," and explains why this verb has been chosen to signify "to enquire," or "to investigate properly."

⁶ "The witnesses," is either to be taken literally and referred to "to hear" alone, or figuratively signifying "the eye," and "the ear," and referred to both "to see," and "to hear."

⁷ See c. 1, note 27.

⁸ This remark of I. E. is perhaps to explain, why the feminine form פרה is used with the masculine רב for the whole species.

⁹ חור and מאורת are usually explained as the holes from which the animals mentioned in this verse come forth. A. V., "Hole," "Den."

forth; ה perhaps for י. Comp. ירִי "stretch forth" (Jer. l. 14); or it is hapax legomenon.¹⁰

9. *They shall not hurt, etc.* The asp and cockatrice will do no harm, as if all Palestine were full of the knowledge of the Lord; for it is an acknowledged fact, that he who knows the Lord will never destroy, but always build and improve. כמים אשר לים מכסים = כמים לים מכסים "Knowledge will increase, like the water which covers the sea." The water is never stopped, so knowledge will continually make progress.

10. *To him shall nations seek.* "To him," that is, to Messiah, "shall nations seek," that is, shall all nations be subjected. But according to the above-mentioned view of R. Moses Hakohen,¹¹ this verse may predict the circumstances which would accompany the miracle of the sun; comp. "the princes of Babylon, who sent unto him to enquire of the wonder" (2 Chron. xxxii. 31). בכבוד = כבוד "With honour;" comp. ביה = בבית "in the house" (2 Kings xviii. 15).

11. *The second time*, with regard to the deliverance from Egypt. This verse may be taken as a proof¹² that the prophet in the whole passage refers to the Messianic period; for the restoration during the second temple was not complete,¹³ since not all the tribes, and not even all the men of Judah, returned to Palestine. He who refers the chapter to Hezekiah finds in this verse the description of the return of the people¹⁴ to Palestine, when they found that Jerusalem had escaped unin-

¹⁰ According to the first explanation הרה is not hap. leg., although no other instance of the word is found in the Bible, because several examples are found of רה, which is considered to be same as הרה.

¹¹ That this chapter refers to King Hezekiah, not to Messiah. -

¹² According to the view "of the majority of commentators" mentioned in the beginning of this chapter. The general redemption of Israel, as predicted in this verse, did not take place in the days of Hezekiah; for the ten tribes remained in exile.

¹³ The deliverance of Judah from the Assyrian invasion in the days of Hezekiah did not correspond to the promise given in this and the following verses.

¹⁴ In consequence of the Assyrian invasion, a great many of the Israelites seem to have left Palestine, in order to avoid the miseries and dangers of war and foreign occupation.

jured, and that Sennacherib had died after the loss of the greater part of his army.¹⁵

12. *And He shall set up an ensign.* God will, as it were, lift up a banner among all nations, in order that the Israelites should see it and return to their land. *Israel.* The ten tribes,¹⁶ for Judah is mentioned separately.

13. *The envy also of Ephraim, etc.* Ephraim will not be jealous, that Messiah will be of the tribe of Judah; or, if Hezekiah be the person here indicated, that his kingdom will be strengthened. *And the adversaries of Judah.* The enemies of Israel generally;¹⁷ if the prophecy refers to Hezekiah, Aram¹⁸ is to be understood. *Shall not vex Ephraim,* by taking revenge for their hostilities in the days of Pekah.

14. *ועפו* According to some, "And they will spread;"¹⁹ comp. *מגלה עפה* "A roll that was spread"¹⁹ (Zach. v. 1). According to R. Moses Hakkohen it is hapax legomenon, and means "they will rest." *פלשתיים* Supply *מקום* or *ארץ* "The place," or "the land" of the Philistines. *Toward the west.* The Philistines dwelt in the west of Palestine. *Them of the east.* The Syrians. *They shall lay their hand upon Edom and Moab,* in order to spoil them. *מישמעתם*. Supply *ימורו אל* or *ימורו חחת* "Will come under their supremacy."

15. *והורדים* *And shall utterly destroy.* Comp. *חרם* "doomed to destruction" (Lev. xxvii. 29). The Israelites shall then cross upon dry land, and the sea shall not hinder them by rapidly returning to its bed. *בעים* Hapax legomenon. *ם* is part of the root. The meaning of the word is, "with strength." Those

¹⁵ This is not quite in accordance with xxxvii. 36; there it is said that *all* his men died, but I. E. in his commentaries frequently remarks that *כל* "all," is not to be taken literally. Compare I. E. on Ex. xvi. 6.

¹⁶ I. E. fails to show how he can explain the return of the ten tribes, according to the opinion of R. Moses Hakkohen, who says that the whole chapter refers to Hezekiah.

¹⁷ *שונאיהם של ישראל* must be supplied in the text; the phrase *של ישראל* is a phrase often met with in the Talmud and the Midrash. It is perhaps omitted by the carelessness of the copyist. Without this interpolation the remark of I. E. remains without sense.

¹⁸ Aram is named as the ally of Israel against Judah.

¹⁹ A. V. "They shall fly," "flying."

that compare it with תבעין בעי (xxi. 12) have no knowledge in grammar.²⁰ הנהר The Nile.²¹ והוריק And make go over. It is a verb with two accusatives.²²

16. *And there shall be an highway*, etc. This verse explains the purpose of the "utter destruction" and "smiting" (ver. 15). *As it was to Israel*, etc. This refers to the dividing of the Red Sea at the Exodus from Egypt.

CHAPTER XII.

1. *And thou shalt say*. The second person refers to the Israelites, who returned home. כי *Though*. Comp. רפאה נפשי "Heal my soul, although I have sinned against thee" (Ps. xli. 5).

2. הנה אל ישועתי The God of my salvation is with me,¹ and therefore אבטח "I will dwell in safety."² יה. The explanation of יה, the half of the name of God, will be found in the Book of Psalms,³ and of זמרת in the Pentateuch (Exod. xv. 2).

3. *And you will draw water*. By this figure the prophet indicates that they will rejoice exceedingly, as the thirsty rejoices when he draws water.

4. *And you shall say one to the other*. קראו Call aloud. עלילותיו His deeds.

5. זמרו *Sing*. Comp. זמרת "the best fruit" (Gen. xliii. 11).

²⁰ The root of בעי is בעה, while in בעים the ב is a preposition, and עים "strength" is the root.

²¹ הנהר "The river" is frequently used as a proper noun for פרת "Euphrates;" so also in this verse, according to Rashi. But "the tongue of the Egyptian sea" being mentioned before, it is not impossible that "the river" refers to the Nile.

²² "Men" and "river."

¹ A. V. "God is my salvation."

² A. V. "I trust."

³ In his Commentary on Ps. cxviii. 17, I. E. explains זמרת, but not the meaning of יה. He intended perhaps to do it on Ps. lxviii. 5, to which verse he refers also in his commentary on Isaiah xxvi. 4. It is, however, explained, Ex. iii. 15, and Sefer Hashem, c. 8.

Lit. "Give the best and choicest thing." מורעת Known. Participle Hophal. נאות Excellent thing. Feminine, as seen by the affix ת.⁴

6. Cry out, etc. It is right, that thou, O Zion, shouldst lift up thy voice, for God is in thy midst.

CHAPTER XIII.

1. The fall of Babylon is recorded after the ruin of Assyria, because it was Babylon that conquered Assyria.¹

2. High. According to some related to גִּשָּׁר (v. 11) "dimness;"² more correctly it may be compared with גִּשָּׁרִים "heights" (xli. 18), ג in that case being the characteristic of the Niphal; in both cases it means "high;" or the word must be considered as hap. leg. For them. For those that come to attack Babylon. That they may go into the gates of the nobles. They shall come and march at once into the country; they will undoubtedly conquer it.

3. I. God is speaking. לְמַקְרָשִׁי "Those that are appointed by me for the purpose."³ That rejoice in my highness. "That are glad to show my might," or, "whom I caused to rejoice in the power I gave them."

4. קול המון A resounding voice.⁴ It is the nature of mountains to echo the sound of words uttered by any person, and this echo is alluded to by the expression קול המון. The root of המון is הוּמָה "resound;" comp. הוּמָה "being in an uproar" (1 Kings i. 41). The prophet explains also what this noise among the kingdoms of the heathen people signifies; Cyrus, the king of Persia, and Darius, the king of Media, became allies in a war

⁴ It agrees therefore with the feminine מורעת זאת "this is known."

¹ According to Ktesias, the Babylonians under Nabopolassar, with the Medes under Cyaxares, captured and destroyed Nineveh about 606 B.C.

² גִּשָּׁר Lit. "dark mountain," that is, a high mountain, the summit of which seems to be dark.

³ A. V., "My sanctified ones."

⁴ A. V., "The noise of a multitude."

against Babylon; this is distinctly stated in Daniel.⁵ מַפְקֵד "He is appointing officers," or, "he is causing to number;" comp. פְּקוּדִים "number. The word מַפְקֵד governs two accusatives.⁶

5. *They come from a far country.* They come from the country of Elam.⁷ *From the end of heaven.* As if they came from the extremity of heaven; that is, they come from a great distance. *The Lord cometh.* The decrees of the Lord are coming, they will soon be fulfilled. *And the weapons of His indignation.* Persia and Media.

6. מִשָּׁד *From the Almighty.* "This destruction shall come from the Almighty, and who shall be able to prevent it?" According to others: "From a destroying hero" (שָׁד = שׂוֹדֵר), but the former explanation is the right one.⁸

7. *All hands, viz., of the Babylonians.*

⁵ The passages referred to are: "The kingdom is divided, and given to the Medes and Persians" (Dan. v. 28), "And Darius, the Mede, took the kingdom, being about threescore and two years old" (ib. vi. 1.) On the latter verse I. E. remarks, "It is known that Cyrus took Babylon, as stated in Isaiah; Cyrus is therefore called the king of Babylon" (Ezra v. 13), "but Darius the Mede, his father-in-law, was, as we learn from the history of Persia and Media, his ally, and was made by him viceroy of Babylon." "They were both kings of Babylon at the same time, but it was by order of Cyrus, the king of kings, that the Jews returned to Jerusalem after the fall of Babylon."

⁶ According to the first explanation, מַפְקֵד is a denominative from פָּקִיד "officer;" according to the second it is derived from פָּקַד "to number." מַפְקֵדִים in the Hebrew text is probably a corruption of מְפַקְדִים.

⁷ The Elam mentioned by I. E. cannot be the Elam of Dan. viii. 2, the Persian province with the capital Susa, which is in the immediate neighbourhood of Babylonia, and by no means more entitled to be called "a far country" with regard to Babylon than Media, named in this same chapter (ver. 17.) The remark of I. E. is probably based on Is. xxi. 2, "Go up, Elam," &c. and he seems to suppose that there was, besides the west Persian province Elymais, including Susiana, Dan. viii. 2, another Elam or Elymais, an independent state in the north and east of Media and Persia (comp. Jer. xlix. 34, Ez. xxxii. 24). The Elamites, warlike Semitic tribes (comp. Gen. xiv. 1, x. 22), had spread over the whole of the country between the Caspian Sea and the Persian Gulf, and left here and there traces of their conquests. Hence the Elymais, in the west of Persia, and another Elymais, in the north of Media; hence the great uncertainty and discrepancy among the ancient geographers and historians concerning the extent and position of Elymais. (See Smith's Dict. of Greek and Rom. Geogr. *sub voce* Elymais; Niebuhr, Assur and Babel, p. 382, ff.)

⁸ The second explanation is rejected, probably because there is no instance of שָׁד being used in that sense.

8. פני להבים *A face of flames*. A face burnt by the intensity of the pains. According to others: "The face of the Lehabim;"⁹ "Lehabim" being the name of a nation similar to the Ethiopians.

9. אכזרי *Cruel*. The ' is paragogic, as in פנימי¹⁰ "inner" (1 Kings vi. 27). *The land*, viz., of the Chaldeans.

10. וכסילי According to some, כסיל is the name of the star which is nearest to the south pole, at the sight of which the camels die.¹¹ My opinion is¹² that כסיל is the "Heart of the Scorpion constellation;" it is, however, possible that כסילים in this verse—comp. קפלים "flanks" (Lev. iii. 4)—signifies the stars near the poles.¹³ R. Jonah remarks that there is only one star named כסיל, and that here, in the plural כסילים, other stars are

⁹ Comp. Genesis x. 13.

¹⁰ The ' in פנימי is not of the same kind as that in אכזרי, as stated by I. E. himself (Moznaim, On the Hirek); in his commentary on Lev. xvi. 21, he quotes פנימי as an instance of an adjective with להתיחם וי', a formative ' to indicate "relation." In his Safah Berurah (p. 29), however, he quotes פנימי and אכזרי as two instances of the paragogic ' (וי'ד נוסף). This discrepancy seems to have its origin in the use of the word נוסף "additional" in two different meanings, (a) "not radical but formative;" (b) "not essential but superfluous."

¹¹ The star near the south pole is seen by the inhabitants of the northern hemisphere only in the midst of the summer, when the camels are exposed to the greatest heat. The name of the star is, according to I. E. (on Amos v. 8) "Edom" in Hebrew, "Sahil" in Arabic; it is now known by the name "Kanopus."

¹² Concerning the four constellations mentioned in the Bible קיש כסיל קימה חררי תימן (Amos v. 4, Job ix. 9, xxxviii. 31), I. E. gives the following explanation: חררי תימן Kanopus and the stars round him; קיש the Great Bear; כסיל the Heart of the Scorpion; כימה the left eye of the Taurus. (In his Kele Nehosbeth, a description of an astronomical instrument and its use, כימה is identified with "Algadia," or the "Haedi" in the Auriga.) These four constellations occupy, according to I. E. the four most important spots of the celestial sphere; namely, קיש is near the north pole; חררי תימן near the south pole; כסיל near the south equinoctial point; כימה near the north equinoctial point. At present, however, the latter two are not near the mentioned points, because of the eastward motion of the Zodiac, which amounts in a hundred years nearly to one degree and a half.

¹³ This derivation is also mentioned, and, as it seems, adopted by I. E. in his commentary on Lev. (iii. 4.) A distinction is therefore to be made between the singular כסיל "the Heart of the Scorpion," and the plural כסילים "the stars on the sides or flanks" of the two poles, hinted at in the dual form of the preceding שנים. (Comp. I. E., Sefer hashem, c. 1.)

included; comp. בתי השן "the houses of ivory" (Am. iii. 15).¹⁴ יִהְיוּ They will let shine.¹⁵ Its form is like that of יִהְיוּ "and they began" (Judg. xx. 31). Its root is הלל, and it is a transitive verb; comp. בהלו נרו "when he lights his candle" (Job xxix. 3).¹⁶ יִהְיֶה Shall cause to shine. Likewise a transitive verb, as proved by יְהִי חֹשְׁךְי "He will enlighten my darkness" (Ps. xviii. 29).

11. *The world.* Cyrus conquered many countries, as he says; "All the kingdoms of the earth the Lord, the God of heavens, hath given me" (Ezr. i. 2).

12. *אוקיר I will make precious.* A transitive verb; it is Hiphil of יקר "to be precious;" comp. הוֹקֵר רִגְלְךָ "Withdraw (lit.: make rare) thy foot" (Prov. xxv. 17). *A man.* The male population, which will perish in war.

13. *Therefore I will shake it, etc.* A figurative expression for "the fugitive will nowhere find rest."

14. *And it will be.* And the army of the Chaldeans will be חָדָה chased, by the pursuers. חָדָה is participle Hophal, like מוֹקֵר "burnt"¹⁷ (Mal. i. 11) מָצַב "offered" (ibid.) מָצַב "set up" (Gen. xxviii. 12).

15. *He will be pierced.* He will find no mercy. נספה *That is joined.* Participle Niphal.¹⁸

16. *תשגלנה They will be ravished.* It is read תשכבנה by euphemism.¹⁹

¹⁴ R. Jonah is here not censured so severely as in the commentary on Amos iv.

¹⁵ I. E. says there—of course only for the sake of a play of words, in which he frequently indulges, not with the intention to offend—אם כסיל אחד הוא בשמים רבים הם בארץ והוא אחד מהם. R. Jonah thinks that there was only one house of ivory in the days of Amos, namely the one built by king Ahab (1 Kings xxii. 39), because no mention is made of any other such house. The plural בתי השן "houses of ivory" must, according to his opinion, include houses which were not of ivory. This opinion is justly—though too harshly—rejected by I. E.

¹⁶ A. V. "Will shine."

¹⁶ A. V. "When his candle shined."

¹⁷ A. V. "Incense."

¹⁸ The participle Niphal is called by I. E. "adjective" (שם התואר). Comp. Zahoth, On the Niphal.

¹⁹ שגל had originally a less offensive meaning. Comp. שגל "wife," "queen." (Ps. xlv. 10.); but in the course of time it became a more common and vulgar expression; the Massorites recommended therefore to replace this verb by the less offensive שכב "to lie," but only in reading; the written text was of course not altered by them.

better to explain the expression thus: "And every one of the vultures will sing with his widows." ותנים *And dragons*. Comp. Job xxx. 29.

CHAPTER XIV.

1. *For the Lord will have mercy, etc.* When Babylon was taken, Cyrus allowed the exiled Jews to return home. ונספחו *And shall be joined*. Comp. ספחני "join me" (1 Sam. ii. 36).

2. *And the people shall take them, etc.* When people will see how Cyrus honours Israel, they will like to be servants to the Israelites.

3. *From thy hardship.* Judah is addressed. מעצבך "from thy hardship" refers to the sufferings of the body, מרונך "from thy trouble" to those of the heart.¹

4. *Gold.*² Comp. מרהבה דהב the Chaldaean translation of דהב "gold;" in Arabic it is likewise دهب (ذهب). The gold of the tribute is meant here.

5. *The staff.* A figure signifying "kingdom." *The rod.* The same. The king is like a shepherd, the people like his flock.

6. *Stroke.* It is the construct state; supply יד "of the hand," or "with the hand;" comp. השותים במורקי יין "They that drink wine out of basons [of silver or gold]"³ (Am. vi. 6). מורדי *Persecuted*. Participle Hophal. The meaning of the whole sentence is: "Who ruled over him that was persecuted without intermission." The word מורדי might, however, be taken in the active sense "persecuting."⁴

¹ This distinction between עצב and רנן can only refer to the relative meaning of these two words, when following each other; but עצב by itself is used also for the trouble of the heart and soul; comp. Gen. xlv. 5, 1 Sam. xx. 34. A. V., "From thy sorrow and from thy fear."

² Literally, "she that exacted gold," מרהבה being part. fem. Hiphil of דהב. A. V., "The golden city."

³ The accents favour this explanation; מרקי as well as במורקי have a disjunctive accent.

⁴ The text has פועל; but as a contrast to the first explanation is intended, which describes מרדי to be פועל "passive," we must read in the second explanation פועל "active." I. E. says that although the form is passive, the meaning of the word is active (פועל בטעם). The Hophal, as the passive of the

7. *Is at rest*, since the death of the King of Babylon. פָּצְחוּ *They break forth*. The root פָּצַח in Arabic means "to speak poetically."

8. *Yea, the fir trees*, etc. For he had caused the fir trees and the cedars to be hewn down, to build with them fortresses and ramparts.

9. שָׂאוֹל *The grave*.⁵ It is common; therefore רִגְזָה (femin.) and עוֹרֵר (mas.). רַפָּאִים *The dead*. The ר is, perhaps, instead of ה (the root being רָפָה "to be weak"). עֲתוּרֵי *The chiefs* (lit., "the he-goats"). Comp. "An he goat also and a king" (Prov. xxx. 31) *It hath raised up from their thrones*. They were rising from their thrones as if they were alive; it is possible that the Babylonians had the custom of having thrones in the graves of their kings.

10. *All they*, etc. They would, if they could, speak thus חָלִית *Art thou become weak*. Root חָלָה "to be ill;" comp. חֲלָה "illness." (Exod. xv. 26).

11. יָצַע *Was spread*. It is the past,⁶ like יָלַד "was born" (Gen xxxv. 26); or the future⁷ instead of the past.—As to the masculine form יָצַע (the subject רַמָּה being feminine) compare קָלָה מֵהֶם *"And of them a curse shall be taken up."* (Jer. xxix. 22) this is a poetical license; the same freedom in the use of the gender is to be noticed in the Arabian language. Concerning the following וּמִכֶּסֶךְ, which is participle masculine,⁸ the same remark is to be made.⁹

12. הִילֵּל Very probably "Lucifer," as בֶּן שָׁחַר "morning star" proves. It is seen on certain days a little before dawn, and all the host of heaven there is no star that shines with such brilliancy as this; its name is therefore הִילֵּל (lit., "splendour") comp. יְהִלּוּ "They shall cause to shine" (xiii. 11). חָוֵלֵשׁ *didst weaken*. Comp. וַיַּחֲלוּשׁ "And he defeated" (Exod. xv. 13). According to others: "Who didst cast lots;"⁹ comp. קָלַל בְּחִצִּים "He divined by arrows" (Ez. xxi. 26).¹⁰

Hiphil, admits this active sense: "caused to persecute," and therefore also "persecuting."

⁵ A. V. "Hell." Comp. I. E. on xxxviii. 10.

⁶ Piel. of יָצַע.

⁷ Hophal of יָצַע.

⁸ I. E. seems to have read וּמִכֶּסֶךְ, instead of וּמִכֶּסֶךְ. There is, however, a difference in the sense, since the latter can be both plural and singular. (Ge Hebr. Gr. § 93, 9.)

⁹ Comp. חֲלָשִׁים "Lots." See Rashi ad locum. Talm. Babl. Shabbath, 14

¹⁰ This is said of the king of Babylon, when he came to attack Jerusalem.

13. *I will ascend to heaven.* An expression indicating the pride of the heart. *Upon the appointed mount.*¹¹ Upon mount Zion, which is the place appointed by the Lord for His sanctuary; comp. מועדי אל "the synagogues of God" (Ps. lxxiv. 8). This explanation is confirmed by the words which follow: "in the sides of the north;" for Zion was in the north of Jerusalem.¹²

14. Join this verse to the following: "Thou hast said, I will ascend," etc. "but thou shalt be brought down," etc. ארמה *I will be like.* It is Hithpael, the characteristic ת being absorbed by ד; the Dagesh in מ proves that it is Hithpael.¹³

16. ישניחו. They shall look. אליך יתבוננו. They shall become reasonable through thee.¹⁴

17. חבל *The inhabited world.* This noun is feminine in every instance but the present.¹⁵ Some refer the suffix to מרבך "wilderness," others to the Babylonian king, explaining ועריו הרס "he hath pulled down his own cities." לא פתח. *He did not open.* Supply, "their prison."¹⁶

18. *In his house.* Which he had prepared for himself, that is "the grave;" comp. "man goeth to his long home" (Eccl. xii. 5).

19. There is an old tradition that when Nebuchadnezzar had died, and was buried, he was dragged out of his grave again, because the people of his kingdom were in doubt whether he really was dead, and feared he might again return to them as

¹¹ A. V. "The mount of the congregation."

¹² Comp. Ps. xlviii. 3, "Mount Zion, on the sides of the north." I. E. remarks, בצפון ירושלים "on the north side of Jerusalem." Some critics questioned, in consequence of this remark, the veracity of the account which narrates the visit of I. E. to Jerusalem, because by nearly all recent descriptions of the holy city, Zion is to the south of it. But a distinction must be made between עיר דוד "the city of David," which is also called מצודת ציון "the stronghold of Zion," or ציון "Zion," and הר ציון "the mount Zion." Whatever position antiquarians assign to the former, the latter was to the prophets and poets of the Bible identical with "the mount of the house of the Lord," "the holy mount," and is therefore in the north, or, more accurately, in the north-east of the old city of Jerusalem. Comp. Ez. xl. 2.

¹³ The Dagesh in מ distinguishes it from the Niphal; אֲנַדְמָה=אֲדָמָה is the Niphal, אֲתַדְמָה=אֲדָמָה the Hithpael.

¹⁴ A. V. "They shall narrowly look upon thee."

¹⁵ The masculine suffix in וְעָרָיו is supposed to refer to תבל. See Note 21.

¹⁶ It is not clear whether I. E. takes בית מאסרם=בית "prison," or sup-

he had done before.¹⁷ This is perhaps really the fact; there is at least no doubt, that this verse refers to Nebuchadnezzar, who was the first of the Babylonian kings that reigned over Israel. This we may infer also from the words "Prepare slaughter for his sons" (ver. 21).¹⁸ כנצר As a bough. מוטעני Pierced. Comp. طعن (טען) "to pierce" in Arabic. According to some,—who in a rather circuitous way derive it from טען "to load," comp. טענו "load" (Gen. xlv. 17)—"full."¹⁹ מוכנס Trodden. A verb ע"נ; (root בוש.)

20. תחד *Thou shalt be joined.* The radical א is dropped;²⁰ comp. אהב "I love" (Prov. viii. 17); according to the grammarian R. Jehudah, א is omitted, and the word is derived from יחד "to be together." *For thou hast destroyed thy land,* even thy land, how much more other countries; this explains the words: "And he pulled down his cities" (ver. 17).²¹

21. *To his sons.* To Belshazzar and his whole family. *Their fathers.* His father Evil Merodach and his grandfather Nebuchadnezzar. ערים Enemies.²² Comp. ערך "thine enemy" (1 Sam. xxviii. 16). ומלאו ונוי *Nor fill,* etc. For they would stir up hatred everywhere; ולא מלאו=ומלאו. According to others: "the face of the world will then be filled with cities," because the Babylonian kings will no longer be the masters of the earth.

plies בית מאסרם, and besides the verb לשוב "to return;" the rendering of the whole phrase would accordingly be, "He opens not their prison, that they return home."

¹⁷ See Rashi *ad locum*, and Dan. iv.

¹⁸ The question seems to be, whether this prophecy (verses 4—20) refers to Nebuchadnezzar, the first Babylonian tyrant that ruled over the Jews, whose fate, according to tradition, was just that described in verses 18—20, or to his grandson (according to I. E.) Belshazzar, the last king of Babylon, who was slain (Dan. v. 30), and most probably not buried with the honours of a king. I. E. is in favour of the former, because the extinction of the dynasty predicted in the words, "Prepare slaughter for his children," etc., was not to begin with the king addressed here, but with one of his descendants.

¹⁹ מוטעני הרב "full of wounds with the sword." A. V., "Thrust through with a sword."

²⁰ Root אחר "to join."

²¹ According to this remark, the suffix in עריו (v. 17) refers to Nebuchadnezzar, not to תבל "the world." V. 17, I. E. seems to be of opinion that it refers to תבל, introducing the other explanation by יש אומרים "Some say."

²² ערים=ערים. The interchange of צ and ע is especially noticed in comparing Hebrew words with the corresponding Chaldaean ones, e.g. עיר=ציר "messenger;" ארץ=ארע "earth." A. V., "Cities."

22. שם *Name*. The person himself.²³ שָׁנָה *That is near to him*.²⁴ Comp. Lev. xx. 6. The father is meant. בֶּן Son. נכד Grandson.²⁵

23. קפוד *Hedgehog*.^{23a} A well known animal. According to some קפוד is derived from קפר "to roll" — comp. קפדתי "I rolled" (xxxviii 12)—on account of its power of rolling itself together. כטאכא *Besom*. All agree that this word is hap. leg.; it signifies an instrument wherewith refuse is removed.

24. *He hath sworn*. The decree of God is His oath.²⁶ *I thought*. "Whatever I had planned, as far as concerned the past, has come to pass, and the same will be the case concerning the events that are planned for the future."

25. *As I have thought to break Assyria in my land*, that is, in Jerusalem, where His residence is. *From them*. From my land and from my mountains.

26. *This is the purpose*, etc. So will this plan be carried out, which I formed against Babylon. *For all the nations*. For Assyria, for Babylon, each in its turn.

27. *For the Lord of hosts*, etc. "Since the Lord has decreed, who can annul it?"

28. הַכִּשָּׁא.²⁷ "The prophecy"²⁸ or "a parable in the prophetic style," as is apparent from the words "For out of the serpent's root," etc.

29. צפע *Cockatrice*. It is the same as צפני (xi. 8); it is more dangerous than the serpent.—Hezekiah shall be mightier than his father, and more dangerous to the Philistines (comp. 2 Kings xviii. 8). *And his fruit*. The fruit that he will bring forth, will be שרף טעופף *a fiery flying serpent*; the flying one is the most dangerous of the fiery serpents.

30. בכורי דלים *The firstborn of the poor*. Israel, who had become impoverished sooner than any other nation,—Israel shall enjoy abundance and safety; the opposite fate shall befall

²³ Comp. I. E. on Ruth iii. 16, and Sefer hashem, c. 1.

^{23a} A. V., "Bittern."

²⁴ A. V., "Remnant."

²⁵ A. V., "Nephew."

²⁶ According to I. E. the unchangeable decree of the Lord is called "His oath;" it is an anthropomorphism.

²⁷ Here a new chapter commences, according to I. E.

²⁸ A. V., "Burden."

the Philistines. *Thy root.* The fathers. ואחריתך *And thy remnant.* Thy children; comp. לאחריתו "to his posterity" (Dan. xi. 4).

31. הלילי *Howl.* Lift up thy voice publicly. *For there shall come from the north a smoke.* The king of Assyria, and probably Sennacherib is meant, as may be inferred from the words "that the Lord hath founded Zion" (ver. xxxii).²⁹ בודד *Alone.* Related to בָּדַד "alone." במועדיו *In his castles.*³⁰ The smoke shall enter, and no one shall be able to remain there, even alone.

32. ומה יענה מלאכי נוי *And what shall each of the messengers of the nation answer?*³¹ *That the Lord hath founded Zion,* and therefore Assyria cannot conquer it; when the nations shall enquire, what has become of Jerusalem, the messengers will give this answer to those that have sent them.

CHAPTER XV.

1. בליל *In the night of.*¹ ליל is in the construct state. It is an elliptical expression for "in the night of such and such a day of the week."² מואב *In Moab.*³ במואב=מואב; the preposition ב is omitted.⁴ נרמה *Was destroyed.*⁵ Comp. ודמתי "and I shall

²⁹ From the words quoted, I. E. infers that the prophet speaks here of an enemy who is to invade Palestine with success, and to proceed unto Jerusalem; but there he is to be defeated. This was, in fact, the case with Sennacherib.

³⁰ A. V., "In his appointed times." מועד admits both meanings: "the appointed time," and "the appointed place."

³¹ See iii. 12. A. V., "What shall one then answer the messengers of the nation."

¹ A. V., "In the night."

² An ellipsis, as supposed here by I. E. would be very unnatural; the qualified word may easily be omitted, but not the qualifying; we omit, e.g. "the house," but not the qualifying genitive. If ליל could only be the construct state, the whole sentence, שרד ער מואב, should be taken as the genitive; comp. Gen. i. 1, Hos. i. 1. See I. E. on Is. xxi. 11, and Moznaim, On the elliptical phrases in the Bible.

³ A. V., "Of Moab."

⁴ "Ar" and "Kir" being proper nouns, cannot govern a genitive; ער מואב and קיר מואב are therefore explained by I. E. to be identical with ער במואב and קיר במואב.

⁵ A. V., "Brought to silence."

destroy"⁶ (Hos. iv. 5). *Kir*. Name of a province of Moab; comp. Am. ix. 7.

2. *The inhabitant of Bayith*.⁷ יושב הבית = הבית; Bayith is a place in Moab.⁸ *To the high places*. In order to worship the idols. *Their heads*. The heads of the Moabites. גרועה *A cutting*. It is a noun, (not a participle); comp. חבלתו חוב "his pledge for the debt"⁹ (Ez. xviii. 7). The preposition ב "on" before כל ראשיו governs also כל זקן.¹⁰ Comp. Gen. xlix. 25.¹¹

3. *In their streets*. In the streets of the Moabites.¹² גגותיה *Her roofs*. The roofs of the country.¹² יליל *Shall howl*. Comp. ייטיב "he will do good"¹³ (Job xxiv. 31); in both cases the sounding of the radical is an anomaly.

4. *His soul shall cry out unto him*.¹⁴ נפשו ירעה לו "The soul

⁶ On Hos. iv. 5, I. E. remarks that רמה followed by אל signifies "to be similar," without אל "to destroy."

⁷ A. V., "To Bajith."

⁸ I. E. does not take "the high places" as in apposition "to Bajith and Dibon," because Dibon is mentioned as the name of a town which the Gadites had built (Numb. xxxii. 34), while במה "a high place," is only a sanctuary for worship and sacrifice.

⁹ גרועה can be participle passive fem. Kal of גרע "to cut," or a noun like גבורה "victory." (Ex. xxxii. 18); the former is rejected, probably because זקן is masculine. It is, however, not clear why reference is made to Ez. xviii. 7; if it were only to prove the existence of a form פועלה for nouns, better examples could be given, and even from the book of Isaiah itself; עזובה (vi. 12) is declared by I. E. to be a noun; and ובהברתו "And with his stripes" (liii. 5) is certainly nearer and more similar to גרועה than is חבלתו. The quotation is perhaps intended to be an example for the omission of the preposition ב before כל זקן. This ellipsis is explained by I. E. in two ways; by assuming that the preposition is sometimes omitted, e.g. חבלתו בחוב = חבלתו חוב, or by extending the force of the preposition before ראשיו, and referring it also to כל זקן.

¹⁰ The passage is to be rendered, according to I. E., "And on every beard is cutting."

¹¹ The words referred to are מאל אביך ויעזור ואת שרי, which are equal to מאל אביך ויעזור ומאת שרי "By the Lord of thy father, who shall help thee, and by the Almighty."

¹² The masculine suffix is referred to the inhabitants, the feminine to the country; in the former case יושב "inhabitant" or עם "people," in the latter ארץ (f.) "land" is supplied.

¹³ The regular future Hiphil of יטיב is ייטיב, that of ילל is יליל.

¹⁴ A. V., "His life shall be grievous unto him."

of Moab shall cry out¹⁵ unto him," or "the soul of every one of the armed soldiers will shout and say."

5. **למואב** For Moab. **בריהיה וגו' Her bars**, etc.¹⁶ The bars of the country cry, etc.; comp. "Howl, O gate" (xiv. 31); or "Her bars have been brought to Egypt,"¹⁷ whence the king of Assyria was coming,¹⁸ or "to Zoar¹⁹ near Sodom"; in either case **עגלת שלישיה** "a heifer of three years old" is in apposition to Zoar;²⁰ or **בריהיה** being equivalent to **בורחיה**—not to **ברוחיה** for how could a participle passive be formed of a neuter verb!—"her fugitive men came to Zoar." **יעירו** *They shall raise up*. The second *ע* is not radical, but the reduplication of the radical *ע*. The form is irregular.²¹

6. **Nimrim**. Name of a place.²² **משמות** *Desolation*.²³ It is a noun; for were it participle Hiphil of a verb **ע"ע** (שם), the ש would have **Hirek** (ששמות).

7. **יתרה** *Abundance*. A noun. **עשה** *He hath gotten*. Comp. Deut. viii. 17. **ופקרתם** *And that which they have laid up*. Comp. **פקרון** "that which hath been delivered him to keep" (Lev. v. 23).—"They will carry their treasures to the willows of the brook, to hide them there," or better "they will carry away their treasures by boats on a certain river in their land, which flows between willows;" that is, they will carry their property to another place, where it may be kept for them.

8. **עד** *Unto*. To be repeated before **באר אלים** "unto Beer Elim."

9. **דם** *Blood*. The blood of the slain of Moab. **נוספות** *Additional evils*.²⁴ Supply **רעות** "evils;" comp. **עזות=עזות** מלות

¹⁵ **ירעה** is derived by I. E. from **ירע=רוע** "to cry out."

¹⁶ A. V., "His fugitives."

¹⁷ Zoan is, according to Targum and LXX., "Tanis" on the Nile. It is remarkable that I. E. identifies Zoar and Zoan, while he is generally opposed to the supposition of an interchange of letters, except **אָהָה**.

¹⁸ Against Jerusalem, after having conquered Moab.

¹⁹ See Gen. xiii. 10, xix. 22.

²⁰ I. E. does not explain why Zoar or Zoan is called "a heifer of three years old." According to Kimchi, because a heifer of three years old is big and strong.

²¹ The regular Polel of **עור** is **יערו**.

²² It is not clear whether I. E. takes only **נמרים** or **מי נמרים** together, as the name of the place; the latter is more probable.

²³ A. V., "Desolate."

²⁴ A. V., "More."

"impertinent words" (Prov. xviii. 23). *כִּי אֲשִׁיחַ* For I will bring. To be repeated before *לְפָלֶטָה*: "for I will bring against the remnant of Moab a lion, namely the king of Assyria."

CHAPTER XVI.

1. *כִּר* The dromedary.¹ A species of camel, that runs swiftly; comp. *הַכָּרִי* "the swift messenger"² (2 Kings xi. 19). According to some, *הַכָּר*, "the dromedary," is called *מֶלֶךְ אֶרֶץ* "the ruler of the earth," because its strides over the ground are the greatest;³ but it is more correct to say that *כִּר* is in the construct state: the animal is found only in the possession of monarchs.⁴

2. *וְהִיא* And he⁵ shall be. The Moabite shall be. *The daughters of Moab*. The villages. Comp. Num. xxi. 32.

3. *Take counsel*, etc. The prophet says to Moab, "Before this misfortune befalls thee, take counsel for thyself." *פְּלִילָה* Judgment. The form of the word is like that of *אֲכִילָה* "eating" (1 Kings xxi. 32); comp. *פְּלִילִים* "judges" (Deut. xxxii. 21). *Thy shadow*. To hide the Israelites, when they take refuge with thee. *נִרְחִים* Outcasts. People that are banished from their home. *נֹדֵד* Him that wandereth, without being banished.⁶ *Bewray not*, when he cometh unto thee.

4. *Mine outcasts*. The outcasts, who are the brethren of the prophet, or who are the people of the Lord.⁷ It is certainly a

¹ A. V., "The lamb."

² Literally, "the rider on the dromedary" or "its leader." See I. E. on Gen. xxxi. 34.

³ R. Jonah Ibn Ganah is mentioned by Kimchi as the author of this opinion.

⁴ I. E. means to say that only princes kept such animals for their messengers; either because they were expensive, or because only the princes wanted them for the transmission of important state-messages; and that therefore the expression is used: "The dromedary of the ruler of the land." According to this opinion, we must assume that the word *כִּר* "dromedary" is here used instead of *כָּרִי* "the rider."

⁵ A. V., "It."

⁶ The difference between *נֹדֵד* and *נִרְחִים* is probably derived from the fact that the former is a passive form, participle Niphal, the latter active, participle Kal.

⁷ The first person used by a prophet may be referred to the prophet that speaks, or to God in whose name he speaks, and whose words he faithfully communicates to us.

flattering attribute assigned to the Israelites. *The spoiler*, who had conquered Samaria, viz., the king of Assyria. *For the extortioner*, etc. For there shall yet be a time, when this tyrant will perish and oppression cease. המצץ *The extortioner*. A transitive adjective; root מצץ "to suck," or "to press; comp. תמצו "You press out" (lxvi. 11). *They are gone*. The armies of the oppressor, the king of Assyria, are gone.⁸

5. בחרה For the piety⁹ (of Hezekiah). *The throne of royalty*. In the tabernacle of David. In Jerusalem. A judge. Hezekiah. מהיר Quick.¹⁰ Root מהר "to be quick;" comp. מהרה "quickly."

6. *We have heard*. The prophet represents now the Israelites or the other nations as speaking. נא Proud. The omission of the ה is irregular.¹¹ לא כן בריו *His branches*¹² will not be so. Comp. בריו "branches" (Ez. xvii. 6). Others render בריו "his thoughts" and כן "right"; comp. Num. xxvii. 7. As to בריו "his thoughts" comp. בריך "thy words" (Job xi. 3).

7. לאשישי קיר הרשת תהנו אך נכאים Some explain, "For the foundations of Kir Hareseth shall you mourn, Surely they are stricken;" that is, they will think of the present ruins of Kir Hareseth, when people will speak of their former grandeur. As to אשישי "foundations," comp. the Chaldaean אֲשִׁישָׁא "the foundations" (Ezra iv. 12). I, however, prefer to connect אשישי with אשישי "flagons" (Hos. iii. 1), since the vine of Sibma is mentioned immediately afterwards, and to explain the passage thus—"When you will remember the joyful days of the past, which are a contrast to the distress now prevailing, you will lament that you are stricken."¹³

⁸ The plural of the verb תמצו does not agree with the singular רומם; I. E. supplies therefore the word טחנות "armies," as the noun governing the genitive רומם "of the oppressor."

⁹ The throne will be established as a reward for the piety of Hezekiah. A. V., "In mercy,"

¹⁰ A. V., "hasting."

¹¹ Root נאח "to be proud." Kimchi compares נא = נאה with רע = רעה "friend."

¹² A. V., "lies." "Branches" is a figurative expression for "children;" the meaning of the whole phrase is, "his children will not be as proud as he is."

¹³ In both explanations the words אך נכאים are the words uttered by the

8. *Vine trees*.¹⁴ Comp. Deut. xxxii. 32. *Languisheth*.¹⁵ Each of them languisheth.¹⁶ *בעלי נזים* *The chief of nations*.¹⁷ Comp.¹⁸ *אדני יוסף* "the master of Joseph" (Gen. xxxix. 20). *לבעליו* "to his owner" (Ex. xxi. 34). The king¹⁹ of Assyria is meant by *בעלי הנזים* "the chief of nations." *הלכו* *Have broken down*. Root *הלם* "to smite;" comp. *והלטה* "And she smote" (Judg. v. 26). *They are come even unto Jazer*. They are so long. *They wandered into the wilderness*. They extended beyond the boundaries of the inhabited land. *שלוחיה* *Her trees*.²⁰ Comp. *שליח פדרם רמונים* "thy plants an orchard of pomegranates" (Song iv. 13). *נמשו* *They spread*. Comp. *נמושים* "spread" (2 Sam. xxx. 16).

9. *I will bewail*. These are the words which every Moabite will speak. *סבמה*. Name of a place; supply על "for."²¹ *אריז* *I will water thee*. An irregular form; י is instead of ו, and ו instead of ה; the pronominal suffix of the second person refers to Heshbon, the largest province of Moab. *קציר* *Thy summer fruit*. Thy fruit of the summer (קצף). *הידר* *Hedad*. A word used by those that stamp and trample about, causing damage to the fruits and the corn while they are still fresh.²²

10. *The gladness is gathered*, to be taken away from them and given to others; it will leave them. *The Karmel*. A part of

Moabites in their grief; in the first we have to supply הם "they," that is the foundations; in the second אנחנו "we."

¹⁴ A. V., "Fields."

¹⁵ A. V., "Languish."

¹⁶ See c. ii., Note 18.

¹⁷ A. V., "The lords of the heathen."

¹⁸ The instances quoted are to prove the use of the plural of nouns denoting "master" or "lord" in reference to an individual.

¹⁹ The Hebrew text has *מלכי אשור*, "The kings of Assyria are meant," but the instances quoted by I. E. show that *בעלי* signifies "chief," not "chiefs." We must therefore read either *מלך אשור*, "And this is the king of Assyria," or *הם מלכי אשור*, "or the kings of Assyria are meant thereby." In the latter case a second explanation is given, which leaves to the plural *בעלי* its proper meaning "chiefs."

²⁰ A. V., "Her branches."

²¹ Before *נפן* "For the vine of Sibma."

²² According to I. E. *קציר* and *קצף* denote here the fruits and corn, while not yet fit for the press and threshing floor; and "Hedad," an interjection uttered by people running and trampling about, indicates therefore the destruction of

which belonged to Moab.²³ *He will shout.* Comp. חרועה "blowing the trumpet" (Lev. xxiii. 24); ירוע is Polel of a verb ירע.²⁴ הדרד *Hedad*. The *hedad* is pleasant, when it is heard at the wine-press, at the time when the wine is produced; but its effect is of an opposite character, when it is heard in the midst of the fresh fruits and corn.²²

11. *Wherefore my heart*, etc. These are not the words of the prophet, but of the Moabites, whom the prophet represents as speaking.

12. *Moab is weary*, etc. He is tired of going up to the high place for the worship of idols; or it is to be taken in the same sense as ולא יוכל "And he shall not prevail." The second explanation is preferable.²⁵

13. *Hath spoken*. His word is His decree.²⁶ The expression "hath spoken," is a figure taken from the custom of a king, who gives the orders to his servants. The figure is used in order to bring the idea of the divine decree nearer to our understanding.

14. *But now the Lord hath spoken*, etc. God hath now revealed this prediction, namely, that three years are left till the fulfilment of the above prophecy. *As the years of a hireling*, who daily counts when the end will come; so the prophet is satisfied, when he sees that the time of the calamity of Moab approaches.²⁷ *And the glory of Moab*. His great armies. ונקלה וגו' "Shall be

the harvest caused by the hostile armies; but "Hedad" in the next verse accompanying the treading and pressing of the grapes in the wine-press, is the cause of rejoicing to the owner of the vineyard.

²³ Mount Karmel is generally believed to be in the west of Palestine, a promontory on the Mediterranean sea. I. E. supposes perhaps the existence of another Mount Karmel in the east of the Jordan, between the land of Moab and Israel.

²⁴ Root ירע "to shout."

²⁵ According to the first explanation, the Moabites visit the high place so often, that they are tired of it; they see that it is without any use for them. According to the second, they wish to worship on the high places, but they are weary before reaching them, because of the continual trouble and anxiety caused by the enemy.

²⁶ The decrees of the Lord are according to I. E. not mere words, but facts; they are the first step towards their realisation.

²⁷ Just the contrary remark is made in Rashi on xv. 5: that the prophets sympathised with other nations in their calamities.

diminished, and but very few will remain.²⁸ לא כביר "Not great,"²⁹ quantitative; comp. כבירים "many" (Job xxxiv. 24), or "Not great," qualitative; the meaning of the phrase is "there will not be left of them any great man;" comp. כביר "great" (Job xxxvi. 5).

CHAPTER XVII.

1. *Taken away.* Comp. הוסיף "He took away" (xviii. 5). דמשק מוסר "Damascus is taken away from being a city." Join מוסר with the feminine noun דמשק, although it has a masculine form. More correctly, however, דמשק may be taken as equal to עם דמשק "the people of Damascus,"³ especially since in the phrase which follows,³ והיתה "and she will be," is used. Heap. מעי. Comp. לעיים "to heaps" (Ps. lxxix. 1); the מ is not radical.

2. *The cities, etc.* This was caused by the king of Assyria.

3. *The fortress also shall cease, etc.* When Sennacherib came, Damascus had been already conquered and also Samaria with its fortresses.⁴ *And the remnant of Syria.* Damascus was the capital of Syria. *They shall be as the glory of the children of*

²⁸ A. V., "Shall be contemned, with all that great multitude."

²⁹ A. V., "Feeble."

¹ Hiphil of סור "to depart;" מוסר is participle Hophal: "caused to depart," or "taken away."

² דמשק מוסר מעי "The people of Damascus will be taken away from the city."

³ That phrase undoubtedly refers to the city of Damascus.

⁴ According to the Hebrew text: "When Sennacherib came, he took (חפש) Damascus and also Samaria with its fortresses." This is incorrect, for Tiglath Pileser took Damascus in the time of Ahaz (2 Kings xvi. 7—10), and Shalmaneser conquered Samaria (ibid. xvii. 9, 10) in the sixth year of King Hezekiah; Sennacherib entered Judah in the fourteenth year of King Hezekiah. This incorrectness is probably not the fault of I. E., but that of the copyist; for if we read instead of חפש, the Niphal נתפש, and translate "for when Sennacherib came, Damascus was already conquered, Samaria with its fortresses likewise," we have a better construction of the sentence, and no contradiction of the account given in the Book of Kings. I. E. refers the prophecy of this chapter to the period of the Assyrian invasion under Sennacherib.

Israel, of which it is said, "The glory of Jacob shall be made thin" (ver. 4). Others explain, "And the remnant of Syria will be reduced to so disgraceful a condition, that the condition of the Israelites will be considered glorious, in comparison with the fate of Damascus."⁵

4. *The glory of Israel shall be made thin.* The numbers of Israel shall be greatly reduced by slaughter and captivity.

5. *And it shall be*, the first time.⁶ כאסף קציר *As when the harvestman gathereth the corn.* הקוצר "the harvestman," must be supplied before קציר. *And it shall be*, the second time.⁶ The king of Assyria came twice against the land of Israel. *In the valley of Rephaim.* A place where the harvest was bad, thin and meagre.⁷

6. כנוקף *As the shaking of.* Comp. ונקף "and he will cut down" (x. 34); ינקופו "let them kill" (xxix. 1). אמיר *The top of the olive-tree.*⁸ Comp. האמירך "He hath exalted thee" (Deut. xxvi. 18); the word אמיר has the same meaning in Arabic.⁹ *Four or five.* Supply "berries." בכעיפיה פוריה *In the branches of the fruitful olive-tree.*¹⁰

7. ישעה האדם על עשהו. *Shall a man look to his maker.* Man will renounce his own powers, because of the Lord, and this is the true confidence in God (comp. 2 Sam. xxii. 42).¹¹ *And his*

⁵ כבוד בני ישראל is, according to this explanation, to be translated by "as if it were a glory for the children of Israel," or "nearly a glory," etc. For both significations of the prefix כ a sufficient number of instances can be adduced.

⁶ I. E. does not here explain the repetition of והיה as a poetical figure; because two different periods are here clearly indicated; the gathering of the standing corn at the beginning of the harvest, and the gathering of the ears from the field at the end of the harvest. The two invasions referred to by I. E. are probably the two principal ones of Tiglath Pileser and Shalmaneser. There were, in fact, other invasions, e.g., that of King Phul.

⁷ The valley Rephaim is here declared to be a barren valley; it is not certain whether I. E. derives this explanation from the meaning of the word רפה=רפא "to be weak," or from some other source.

⁸ A. V., "The uppermost bough." אמיר "chief." Comp. Sephath Yether 47.

⁹ פוריה is not an attribute to כעיפיה, because it is feminine, while סעיף "branch" is masculine, but to the noun referred to by the pronoun ה "her," that is, "the olive tree." בכעיפיה פוריה means accordingly, "In the branches of her that is fruitful." A. V., "In the outmost fruitful branches thereof."

¹¹ It is remarkable that I. E. makes a similar remark on all passages where

eyes shall see, etc. They shall no more see the worship of idols, for they will only visit places sanctified to the worship of the Lord.

8. *Nor the images of the sun.*¹² The נ is not radical; comp. רחמניות "merciful" (Lam. iv. 10). חמנים are images made like chariots in honour of the sun (חמיה) as stated in the history of King Manasseh (2 Kings xxi. 3).

9. *His strong cities.* The strong cities of Israel. *They left.* By the pronoun "they" the Canaanites are meant. הורש *The tree.*¹³ Comp. Ezek. xxxi. 3. והאמיר "And the uppermost branch." They abandoned everything, the root and the branches, in their flight, when the Israelites entered the land of Canaan. *And she shall be desolate.* The prophet speaks here of Samaria, for she was the capital of the kingdom of Israel.¹⁴

10. *Because thou hast forgotten*, etc. The prophet turns now to the people of Samaria, and rebukes them. נעמנים The same as in Arabic; a plant that grows quickly.¹⁵ זר means likewise "growing quickly." זר = זמורת שורק = זר "And a branch of a thriving vine-tree."¹⁶

11. *Thou shalt make to grow.* Root שגא "to be large;" comp. שגיא "great." "Thou shalt make it to grow quickly." *And in the morning shalt thou make thy seed to flourish.* The same. As a general rule for the understanding of the prophetic books, I say, that from the one part of the verse we can infer what the words of the other part signify.¹⁷ נר There will depart.¹⁸ קציר *The branch.*¹⁹ Comp. בקצירי "in my branch" (Job xxix. 19).

the verb שגא occurs, (comp. xxii. 4, xxxi. 1, Ex. v. 9), as if he wished to show that they have all the same fundamental meaning, while according to B. Jehudah Hayug this root comprises four meanings. See *Two Treatises*, etc., ed. John W. Nutt, pp. 97, 113.

¹² A. V., "Nor the images."

¹³ A. V., "Bough."

¹⁴ This remark is caused by the change of the number from the plural in ערי מעוז "his strong cities," to the singular in והיתה "And she shall be."

¹⁵ נעם "to flourish." A. V., "pleasant."

¹⁶ A. V., "With strange slips."

¹⁷ This is a very important rule, and if applied with propriety as it is by I. E., one which affords much assistance in finding the true sense of a verse.

¹⁸ A. V., "Shall be a heap."

¹⁹ A. V., "The harvest."

נחלה *Sore*.²⁰ Supply מכה "plague," to which the word is an attribute (נחלה = מכה נחלה), "a sore plague;" comp. ומאכלו בריאה "and their meat plenteous" (Hab. i. 16) = ומאכלו אכילה בריאה.²¹ This explanation is supported by the words which follow: וכאב אנוש "and of desperate sorrow;" with אנוש connect ויאנש "and it was very sick" (2 Sam. xii. 15). "Thou hast a great many children, but when the day of affliction shall come they will all perish."

12. *Woe to the multitude of many people*, that is, to the king of Assyria and his army, coming against Zion. ישאון *That make a rushing*. It is of the same root (שאה) as שאון "noise." The נ in שאון is not radical;²² the form of the noun is like that of זרין "pride" (Prov. xi. 2).

13. *But He shall rebuke him*. God will rebuke the king of Assyria. *From far off*. That is, far from his own land. *And shall be chased*. The part of the army that will be left will be pursued.²³

14. *At eveningtide*, that is, when the inhabitants of Jerusalem are afraid of him.²⁴ בלהה *Trouble*. Comp. בלהות "terror" (Ez. xxvi. 21); בלהה = בהלה like כשב = כבש "lamb." *And he is not*. When the angel will have come forth and destroyed the greater part²⁵ of the camp. *This is the portion of them that spoil us*. These are the words of the prophet in his rejoicing.²⁶

²⁰ A. V., "Grief."

²¹ The assumption of the ellipsis of מכה "plague," is based on the difference in respect to the genders of the noun יום (masc.), and the adjective נחלה (fem.); the same is the case in בריאה ומאכלו, which is explained by I. E. to be equal to ומאכלו אכילה בריאה.

²² Root שאה "to rush."

²³ This is not quite in accordance with the words of the account given by Isaiah xxxvii. 36, unless the expression "all of them" (ibid.) be taken as a hyperbole.

²⁴ By this remark, I. E. meant perhaps to say that "eventide" is to be considered as a figurative expression, signifying "distress," "anxiety."

²⁵ See c. xvi., note 27.

CHAPTER XVIII.

1. Oh! ¹ It is the sign of the vocative case. Comp. Zac. ii. 10. צלצל *Shadowing*. Reduplication of צל "shadow." A shady land is identical with "a wide land."² Which is beyond the rivers of Ethiopia. That is, beyond the rivers of the kingdom of Assyria.³

2. *That sendeth, etc.* That is accustomed to send messengers over the sea. *Go, ye swift messengers*, and bring good tidings to the Israelites, that are fled or are driven into exile, and are now beyond the rivers of Ethiopia. *And in vessels of bulrushes.* This phrase is added because of "the rivers" mentioned before. נוי ממשך ומורט *A nation dragged and peeled.*⁴ The Israelites are meant, that have been dragged from their homes like sheep, until they were flayed from the dragging. *To a terrible people.* To the Ethiopians. מן הוא *From thence.*⁵ From that people, or from those rivers. נוי קו *A nation of line by line.*⁷ A nation whose intellect is like that of a child, who is taught gradually, line by line. ומכוסה *And therefore it is trodden down.* בזאו *They have spoiled.* א is to replace the second י of the root which is omitted; comp. דליו "they are thin"⁸ (Prov. xxvi. 7). This is the explanation of R. Moses Hakkohen. *Rivers.* This is a figure for "kings;" comp. "The water of the river"⁹ (viii. 7).

3. *All ye inhabitants of the world.* As if a banner were raised

¹ A. V., "Woe." See I. E. on i. 4, and c. i., note 13.

² The idea of connecting "shady" with "wide," is probably suggested by the image of a shady tree, whose branches extend over a large area.

³ Ethiopia (Kush) is here identified with Assyria. I. E. on Gen. x. 11 seems to deny the connection between Ethiopia and Assyria, and to consider Asshur (=Assyria) as a son of Japheth or Shem, but not as a descendant of Kush (Ethiopia) or Ham. See c. xlii. Note 1.

⁴ A. V., "Scattered and peeled."

⁵ A. V., "From their beginning."

⁶ ממשך = מן הוא. The pronoun is sometimes written in full, instead of a suffix. That I. E., who is always very particular about the gender and number should have found in the singular הוא a reference to the plural נהרי "rivers," is very strange. Instead of נהרי we have perhaps to read עבר נהרי.

⁷ A. V., "A nation meted out."

⁸ Root דלל "to be poor." דליו = דלל as בזאו = בזון.

⁹ I. E. himself is of opinion that בזאו = בזון. See Moznaim, sub voce, עשרים, and Zahoth, On the Numerals, sub voce.

¹⁰ To this phrase Isaiah adds the explanation: "The king of Assyria."

over the whole earth. *You shall hear*, so as to know the work of the Lord, which He has done in the camp of Sennacherib.

4. *I will take my rest.* This refers to the divine glory¹⁰ which remained. ואביטה "And I shall see."¹¹ מכוני *My dwelling-place.* Jerusalem. צה = צה "Pure air."¹² עלי אור *After rain.*¹³ Comp. ענן אורו "the cloud of his rain"¹⁴ (Job xxxvii. 11). The sun is also called אור, the moon too,—comp. גזלים "great luminaries"¹⁴ (Ps. cxxxvi. 7)—because they are the cause of the rain,^{14a} but of course only at the will of the Almighty.

5. *Ripening.* Comp. ויגמל "And it ripened" (Num. xvii. 23). יהיה נצה *Will still be in the flower. And He will cut off.* The pronoun refers to God. הזללים *The sprigs.* The branches which are joined to the root; the word is hap. leg. הנכישות *The large branches, that spread* (נמש) widely. כרה = הרח "He cut." This verb is often met with in Rabbinical Hebrew.¹⁵ The two verbs in the past follow each other without a conjunction, like חמק עבר "Hath gone, passed by" (Song v. 6). The meaning of the verse is: The Assyrians will perish before the fruit of their devices will be ripe."

6. *They will be left, etc.* The host of Assyria, having been destroyed through the angel, will be left, etc. לעיט *To the fowl* (comp. Gen. xv. 11); its forms are like those of עיט (Est. i. 6), and עיט (1 Chron. xxix. 2), "marble." וקץ *And shall summer.* Comp. קיץ "summer" (Gen. viii. 22). תחורף *Shall winter.* Comp. חורף "winter" (Gen. viii. 22).—The beasts will remain there to eat the corpses of the killed.

¹⁰ In order to remove the anthropomorphism, "God takes rest," I. E. substitutes for "God," or the pronoun referring to Him, the word שכינה (lit. "dwelling,") "the divine glory revealed in His works." This divine glory, he says, remained in Jerusalem, that is, revealed itself in the deliverance of the holy city from the threatened humiliation by Sennacherib.

¹¹ What I. E. means to say by this remark can hardly be discovered, unless we suppose that he read מכוני instead of במכוני—the word is quoted by I. E. without ב—and explained by this remark, the exceptional construction of the verb הביט with a noun without the preposition ב; he says that it has the meaning of ראה "to see," which governs the accusative.

¹² According to I. E. the words כחם צה אלי אור, must be rendered "when the pure air is warm after the rain." A. V., "Like a clear heat upon herbs."

¹³ A. V., "His bright cloud."

¹⁴ Sun and moon.

^{14a} The same remark is made by I. E. in Gen. ii. 6.

¹⁵ Comp. Talmud Babli. Gittin 70a, Synhedrin, 52b.

7. שׁ *Present*. Comp. Ps. lxxvi. 12. *A people dragged and peeled*. Israel, who has been dragged and flayed during the period of his captivity, will now be brought, to the honour of God, to His abode on Mount Zion. According to R. Moses Hakkohen, this chapter describes the redemption announced by the words—"The Lord shall set His hand again the second time to recover the remnant of the people," etc.¹⁶ (xi. 11.)

CHAPTER XIX.

1. *The Lord rideth upon a swift cloud*. This figure signifies the imminent fulfilment of the divine decrees.

2. וסכסכתי *And I will set*. Comp. יסכסך "He will set up" (ix. 10).

3. ונבקה *And shall fail*. Root בקק "to empty." Comp. בוקק "maketh empty" (xxiv. 1). נבקה is Niphal of בקק, and is formed like נסבה "and it will be wound about"¹ (Ez. xli. 7). אטים *Charmers*. Comp. אט "softly" (1 Kings xxi. 27); אטים signifies "things that are done secretly."

4. וסכרתי *And I will give over*. The כ is here, according to some, substituted for נ, but, in fact, only the silent letters interchange; it is rather to be compared with ויסכרו "and were stopped"² (Gen. viii. 2). ארנים קשה *A cruel lord*. The grammatical irregularity is already explained (Ex. xxi. 4).³ *And a fierce king*. The king of Assyria.

¹⁶ This verse describes, according to R. Moses Hakkohen, the deliverance of the Israelites in the time of Hezekiah. Comp. I. E. on xi. 11.

¹ The regular form of the Niphal third person fem. sing. past of בקק and סכב is נִבְקָה וְנִסְבָּה, but the reduplication is very often neglected in the verbs עיע. Comp. יָזַמוּ, וְנִבְלָה (Gen. xi. 6, 7) from בָּלַל and זָמַם.

² The second explanation is not different from the first in substance, but in the wording, because after all סכר means the same as סגר "to shut," "to stop," "to deliver up," whether we say that the former is derived from the latter by the change of נ into כ or not.

³ On Exod. xxi. 4, I. E. remarks that the plural form of a noun is sometimes used to signify one person, as a mark of honour and distinction, but that this only applies to nouns, not to verbs or adjectives.

5. לשונם בצמא נשתה.⁴ *And shall be dried up.* Comp. "their tongue is dry for thirst" (xli. 17).

6. והאזניחו *And shall leave.*⁵ א is epenthetic. והאזניחו נהרוח "And the people will leave the rivers."⁶ דללו *They shall be poor.*⁷ Comp. דל "poor" (Lev. xiv. 21). יאורי מצור *The ponds of siege.*⁸ The ponds which are prepared in order that the enemy should not be able to destroy the inhabitants through want of water, when he besieges the town. קנה וסוף *The reeds and flags.* The plants on the banks of the river. קטלו *Shall be cut off.*⁹ Another instance of the same root occurs in this book (xxxiii. 9).

7. ערות Some compare it with מתערה "spreading himself" (Ps. xxxvii. 35), and say that it means "green;"¹⁰ "all green herbs that grow on the banks of the river and at its mouth, and all that is sown near the river, all will dry up." Others, "The banks of the river and its mouths have been stripped of every thing that had been there," for the plants may be considered as a covering to them.¹¹

8. ואנו *And they shall mourn.* הרינים *The fishers.* A noun analogous to זנבים "thieves" (i. 23). חכה *Angle.* Comp. כחכה "with an angle" (Hab. i. 15), an instrument by which the fish are caught. Many derive the word from חך "palate," but they are far from being right.¹² מכמרת *Net.*

9. שריקות *Red.*¹³ Some compare it with משרק "comb," but more correctly it is derived from שורק "vine branch" (v. 2), and it signifies, "having the colour of the vine branch," "red;" comp. שרקים "red" (Zac. i. 8). חורי It is either an adjective,

⁴ A. V., "And shall fail," "faileth."

⁵ A. V., "And they shall turn far away."

⁶ They will leave the rivers, on the fruitful banks of which they had settled, because they are now barren and waste.

⁷ A. V., "Shall be emptied."

⁸ A. V., "The rivers of defence."

⁹ A. V., "Shall wither."

¹⁰ A. V., "The paper reeds."

¹¹ ערה "to be naked," "to be without the covering;" ערות "naked places" is, according to this remark, the proper expression for "banks of rivers which are bare of their usual verdure," the verdure being, as it were, the covering of the earth.

¹² I. E. does not show, why he rejects this derivation; it seems rather probable that חכה "angle" is derived from חך "palate," because the hook takes hold of the fish in the palate.

¹³ A. V., "Fire."

meaning "white,"¹⁴ or a noun, signifying "fine things," חֹרִי being a plural form used instead of חֹרִים; comp. חֹרִי "the nobles of" (Jer. xxvii. 20).¹⁵

10. שתותיה *Her foundations*.¹⁶ Comp. Ps. xi. 3. The buildings which they erect to take the fish in. שֹׁכֵר *Sluices*. Comp. ויִסְכְּרוּ "and they were stopped" (Gen. viii. 2), although שֹׁכֵר is spelt with ש; comp. בִּשְׁוִרִי = בִּסְוִרִי "when I depart" (Hos. ix. 12). אֲנִמֵּי נֶפֶשׁ *The ponds for fish*. Ponds containing the lives (נֶפֶשׁ) of the fish.¹⁷

11. חֲכָמֵי פַרְעֹה, יַעֲצֵי פַרְעֹה = חֲכָמֵי יַעֲצֵי פַרְעֹה *The wise men of Pharaoh, the counsellors of Pharaoh*.¹⁸ This is an elliptical expression; comp. נְהַרֵּי נְחָלֵי דְבֶשֶׁת "Rivers, brooks of honey"¹⁹ (Job xxx. 17). נִבְעָרָה *Foolish*.²⁰ Comp. בָּעַר "fool" (Ps. lxxiii. 22). *I am a son of wise men*. Comp. "A son of free men" (Koh. x. 17). Each of them will praise himself: "my father was wise, my forefathers in days of old were also kings."

12. *Where are thy wise men, etc.* "If they in reality be the sons of wise men, of royal family, why do they not know what God has decided for Egypt?"

13. נִוְאלֵנוּ *Are become fools*. Comp. נִוְאלֵנוּ "we acted foolishly" (Num. xii. 11). הִשְׁיֵאֵנִי *They are deceived*. Comp. הִשְׁיֵאֵנִי "hath beguiled me" (Gen. iii. 13); it is Niphal. פָּנָה *The stay*. The nobles. Comp. פְּנוֹת "the chiefs" (Judges xx. 2). שְׁבֵטֶיהָ *The tribes thereof*, that is, "her families."

¹⁴ A. V., "Net-works."

¹⁵ As the Hebrew text stands וְכִמְוֹהוּ חֹרִי יְהוּדָה, it is not clear what this instance is to prove; the regular construct state חֹרֵי does not contribute anything to the explanation of the irregular form חֹרִי. The text seems to be incorrect; after כְּמֹוֹהוּ some instance like חֲלוֹנֵי "windows" (Jer. xxii. 17), or חֲלוֹנֵי יְהוּדָה "grasshoppers" (Am. xii. 1) is expected, and instead of חֲלוֹנֵי יְהוּדָה we should perhaps read בְּהִרְאוֹת הַיּוֹד "the ' being sounded." (See Rashi and Michlal Jophi ad locum.)

¹⁶ A. V., "In the purposes thereof."

¹⁷ This explanation is against the accents, which require שֹׁכֵר rather than to be joined to עֵשִׂי than to the following word. According to I. E. שֹׁכֵר together with אֲנִמֵּי נֶפֶשׁ is one expression, the object to עֵשִׂי; the latter should therefore have a disjunctive accent, e.g., עֵשִׂי שֹׁכֵר אֲנִמֵּי־נֶפֶשׁ.

¹⁸ A. V., "The wise counsellors of Pharaoh."

¹⁹ An ellipsis like this may be supposed, wherever two co-ordinate nouns govern one genitive; by here calling our attention to it, I. E. seems to reject the assumption that the second noun יַעֲצֵי is a genitive governed by the first noun חֲכָמֵי: "the wise of the counsellors of Pharaoh."

²⁰ A. V., "Is become brutish."

14. $\text{מסך} = \text{נסך}$ *Hath mingled*. The two roots have the same meaning, namely, "to mingle." עושים *Perverseness*. An irregular form of עוה "to overturn." Comp. עָזָה "Overturned" (Ez. xxi. 32).

15. *Head or tail*. Even a plant in its integrity, with head and tail, will not be left to them. Others take the phrase and explain it figuratively, "They are wandering about and do not know what to begin; they can do neither the work of the head, of the old and noble (ix. 14), nor that of the tail, of the common people." In the same way the phrase, "palm-tree and reed," is to be explained.

16. *And it shall be afraid*, etc. When the Egyptians shall have heard these decrees of the Lord, and also witnessed their fulfilment, they will fear the Lord.

17. לחנא *For a terror*. Comp. יחנו "they reel to and fro" (Ps. cvii. 27). ובמחונה "and with the compass"²¹ (xliv. 13). *The land of Jehudah*. The glory of God, which is manifested in that land, is meant.

18. *The language of Canaan*. We may learn from this that the Canaanites spoke the holy language.²² עיר ההרם ²³ The name of a town. It is surprising how people can confound ה with ה (ההרם with החרם).²⁴

19. *Shall there be an altar*, etc. The explanation of the Midrash is known, that the altar refers to the slaughter of the Egyptians;²⁵ but the verse can be explained literally.²⁶ Comp.

²¹ Root $\text{חננ} = \text{חונן}$, "to move about," "to stagger," "to fear."

²² According to I. E., the prophet undoubtedly means to say that Hebrew will be spoken in Egypt. If this be granted, the inference is right that the Canaanites spoke the Hebrew language, since the expression "Canaan" is here used for "Hebrew." Rashi explains: "The holy language spoken by the Israelites, who dwell in Canaan."

²³ A. V., "The city of destruction."

²⁴ The Targum has besides the literal translation of עיר ההרם , namely קרתא רעתירא למחרב "city of destruction," also the name בית שמש , "the city of the sun," the origin of which some find in the reading of עיר החרם , instead of עיר ההרם . As to חרם "sun," comp. Job ix. 7. See Rashi, *ad locum*.

²⁵ This is not mentioned in Yalkut, nor is any allusion made to it by Rashi or Targum.

²⁶ Some take it literally, and point for the fulfilment of this prophecy to the altar built in Egypt by Onias. See Menachoth, 109 b.; Josephus Antiq., XII. xi. 7.

"And they will worship with sacrifice and meat-offering" (ver. 21).

20. *They shall cry unto the Lord because of the oppressors, etc.* Whosoever will be in trouble will come thither to bring his offering. ורב *And a great one.*²⁷ Comp. רב "chief" (Est. i. 8).

21. ועבדו זבח = ועבדו בזבח "And they shall worship with sacrifice."

22. ורפאם רפא = ורפא And he will surely heal them. ונעתר *And he will be entreated.* He will accept their prayer.

23. אשורה To Assyria.—Egypt and Assyria will be in peace together, after a part of the Egyptians have been taken captive and made subjects of the king of Assyria.²⁸

24. שלשה *The third.* Most of the commentators compare it with ושלשים "and chiefs"²⁹ (Ex. xiv. 7); but they must presume the existence of the second degree before they speak of the third.³⁰ More naturally it is derived from שלשה "three," and explained by "the third;" for there will be in Assyria people that will know the Lord, and many more so in Egypt; and Israel will be "a blessing in the midst of the land," for through him Egypt and part of Assyria will know the Lord.³¹

25. *Whom the Lord of hosts hath blessed.* For the Lord has blessed Israel, therefore "he will be a blessing," etc; or He has blessed each of the three.³² *My people.* Because they will erect

²⁷ According to I. E. מושיע ורב may be explained as εὖ δὲ ὁ μέγας: "a deliverer who is also a great man;" "a great deliverer." It would be a more natural explanation to take רב as participle of ריב "to plead;" "a helper and a defender."

²⁸ This assertion is probably based on the last words of this verse, ועבדו אשור מצרים את אשור, "And the Egyptians shall serve the Assyrians." (A. V., "with the Assyrians.") The Hebrew את can, however, be explained in two ways: as the sign of the objective case, and as a preposition signifying "with."

²⁹ Literally, according to I. E., "officers of the third rank." Comp. I. E. on Exod. xiv. 7.

³⁰ If שלישיה meant "chief," it would signify, according to I. E., "an officer of a lower rank" that had above him the משינה, "the officer of the second rank," that is, the officer next to the king. I. E. hesitates to give this attribute to the Israelites, as if the Assyrians and Egyptians were superior to them, and explains therefore שלישיה "a third" in the alliance with Egypt and Assyria.

³¹ Comp. next verse.

³² The question is here, to which word does the pronoun in בָּרְכוּ "he blessed

an altar to the Lord publicly, He calls them "my people." *And the work of my hands* (and not "my people"), for there will be only a few of them that will know the work of the Lord. *And mine inheritance.* Israel remains His inheritance for ever, for Assyria and Egypt are this only temporarily in comparison with Israel. The Chaldean translation renders this passage thus: "Blessed be my people that is in Egypt."

CHAPTER XX.

1. *Sargon*.¹ Either Sennacherib or another Assyrian king. *Ashdod.* A place belonging to the Philistines.

2. *And loose the sackcloth*, etc. This shows that the prophet wore sackcloth. It would be a strange thing that the prophet should have gone naked, as a sign for Egypt. I shall explain this circumstance, with the help of the Lord, at the beginning of the minor prophets (Hos. i. 1).²

3. *ומופת And an example*.³ Comp. "And Ezekiel shall be unto you an example"³ (Ez. xxiv. 24). *שְׁלֹשׁ שָׁנִים וְגו'* Either "in three years from that day,"⁴ or "three years," shall Egypt be in misfortune.

4 *Ethiopia*, that came to help them. *וְהָיִיתִי And my naked people*.⁵ The first person refers either to the prophet, "the people whose nakedness he indicated by going naked," or to

him" refer. The one explanation refers it to "Israel;" because God has blessed Israel, therefore he can again be a source of blessing to other nations. The second explanation refers it to "Israel, Egypt, and Assyria," and explains the singular of the pronoun in the usual way, "each of them."

¹ According to Niebuhr (*Geschichte Assurs und Babels*, p. 160 ff.) Sargon is the name of a king between Tiglath Pileser and Sennacherib, and identical with Shalmaneser.

² I. E. explains this as a vision. Isaiah saw in a vision that he was going naked, as a symbol for Egypt; as Hosea saw in a vision himself marrying a harlot, and having children by her, to whom he gave symbolical names as allusions to the fate of his people.

³ A. V., "Wonder," "sign."

⁴ בעוד שלש שנים = שלש שנים.

⁵ A. V., "And uncovered."

God; "the people whom God hath made bare."⁶ שֶׁת *The back*. Comp. 2 Sam. x. 14. עֲרוֹת מְצָרִים Either, "To the shame of Egypt;" or join וְחִשּׁוּפִי, mentioned before, also to עֲרוֹת, so that עֲרוֹת מְצָרִים is in apposition to שֶׁת.⁷

5. *And they shall be afraid.* The Israelites, that flee to Egypt, will fear. *Their expectation.* The country to which their eyes are directed for help. *Their glory.* Of whom—that is, of whose alliance—they were proud.

6. *The inhabitant of this isle.* The Israelites, who live in these islands near Egypt, will say, "This has happened to those to whom we fled," etc.⁸

CHAPTER XXI.

1. מְדִבְרֵי יָם "The desert¹ of the west," that is, Babylon, which is west of Persia and Media; or "the desert of the sea,"² יָם being taken in its original sense, "the sea." לְחָלוֹף To pass through. *He cometh from the desert.* He, the enemy, comes from the desert, and not from the sea.³ *From a terrible land.* From Persia and Media.

2. חֲזוֹן A vision. *Grievous for Babylon.* *Unto me.* The first person refers to the prophet.⁴ *The treacherous dealer,* etc. He who wishes to be treacherous and rebellious will be able to be so, and he who wishes to rob will be able to rob. *Elam.* A Persian province.⁵ צִוֵּר *Besiege.* Root צוּר "to besiege;"

⁶ I. E. considers the ending י- in וְחִשּׁוּפִי as a pronominal suffix of the first person. It is generally believed to be equivalent to וְחִשּׁוּפֵי, the construct state of the plural וְחִשּׁוּפִים.

⁷ According to the first explanation עֲרוֹת מְצָרִים refers to the whole sentence. "All the preceding will be to the disgrace of Egypt;" according to the second, it is the complement to וְחִשּׁוּפִי "uncovered with regard to their nakedness."

⁸ The last two verses are generally referred to Ashdod, which, being situated on the sea, and commanding the islands, is called אִי "island."

¹ Babylon, whose destruction the prophet is going to predict, is already called a desert by prolepsis.

² The river Euphrates may be called יָם "sea," on account of its width.

³ It is not clear what I. E. means by this remark; the passage is, perhaps, corrupt, and originally expressed some attribute of the enemy.

⁴ This is not the opinion of I. E. himself, as he remarks below, in this same verse; the first person refers to Belshazzar, who is here represented as speaking.

⁵ See c. xiii. Note 7.

comp. וצרת "and thou wilt besiege" (Deut. xx. 12). It has the accent on the last syllable, like שִׁבְתָּ "return" (Ps. cxvi. 7).⁶ *All the sighing thereof have I made to cease.* Some explain, "None will be left that should sigh for Babylon;" others, "All the sighing she has caused, has ceased." I think that the whole passage, from the beginning of this verse⁷ till the end of the chapter, is the speech which the prophet put into the mouth of King Belshazzar; for it is well known that the prophet rejoiced in the fall of Babylon; how, then, could he have said, "Therefore are my loins filled with pain" (ver. 3)? The connection is as follows: the king says, "When I heard the cry, 'Go up, O Elam'" — the soldiers used to call out in battle the name of their country — "I made all her sighing cease with musical instruments; the vessels of the house of the Lord were brought, and they⁸ drank out of them, while Babylon was in siege and distress."⁹

3. *Therefore.* Because I heard the cry, "Go up, O Elam," I neither heard nor saw anything on account of my great fear.

4. *Boasting.*¹⁰ Comp. מפלצתה "her pride" (1 Kings xv. 13); the meaning of the whole phrase is: The boasting of the Persians terrified me; it may also be rendered "trembling;"

⁶ The regular form is צִוִּיתִי. The accent of the verbs עָוַע and עָוַע, remains on the first letter of the root as long as the principal rules of the Hebrew accentuation permit it.

⁷ The text has the words כל אנחתה מתחלת, "from the beginning of 'All sighing thereof;'" but if I. E. intended to say, "from the words 'All sighing thereof,'" he would have said מכל אנחתה, from "All the sighing thereof;" besides, I. E. says distinctly in giving the context, that the preceding words were also spoken by Belshazzar. The translation is based on the conjecture, that the original copy had the words מתחלת הפסוק "from the beginning of the verse," instead of כל אנחתה מתחלת, "from the beginning of 'All the sighing thereof.'" — I. E. seems to have read אִנְחָתָהּ with a Dagesh.

⁸ The Hebrew text has ושתה, "And he drank;" this is probably a part of the speech of Belshazzar, since it is continued even in the next verse, and it explains how Belshazzar made the sighing of Babylon cease; not only by music, but also by drinking, and using for this purpose the holy vessels of the Temple of Jerusalem; instead of ושתה, the plural ושתו is to be read.

⁹ Comp. Dan. v. 1, and v. 30.

¹⁰ A. V., "Fearfulness."

¹¹ מפלץ has, according to I. E., two meanings, (1) "to boast," (2) "to terrify." For the first, however, there is no authority; the instance of מפלצתה proves nothing; it means, as may be seen from the context, "her idol," "the object

comp. יתפלצון "they tremble" (Job ix. 6).¹¹ *The night of my pleasure.* The night in which he drank out of the holy vessels. *Hath he turned into fear unto me.* Belshazzar was frightened when Daniel read to him the miraculous writing (Dan. v. 3).

5. צפה חצפית I think that these words are hap. leg., and that the phrase means "sing the song."¹² *Arise ye princes, and anoint the shield.* For Belshazzar was killed that same night, and Darius, the old, was anointed king. The king is called "shield," כִּנָּן, because he protects the people; comp. "Behold, O Lord, our shield"¹³ (Ps. lxxxiv. 10).

6. *For thus hath the Lord said unto me.* These are the words of the prophet.¹⁴ *Set the watchman.* This is not to be done really, but only to be seen in a vision.

7. וראה ונוי *When he sees¹⁵ a chariot with a couple of horsemen, a chariot of asses, or¹⁶ a chariot of camels, he will hearken¹⁵ diligently to learn what news they have to tell.*

8. אריה *A lion.* According to the Midrash, Habakkuk is meant, because אריה = חֲבֻקִּיק taking the arithmetical value of the letters.¹⁷ I think כ must be supplied; comp. אש אוכלת "as a consuming fire"¹⁸ (Deut. iv. 24). The watchman called with

of her fear," so that all meanings of this root can be derived from the same origin, פלץ "to terrify."

¹² A. V., "Watch the watchtower."—Since the word is declared to be hap. leg., we can only test by the context whether the given translation is right or not. The arrangements of the feast necessitate perhaps the introduction of song and music.

¹³ "Our shield" is not in apposition to "O Lord;" it is the objective case, governed by the imperative "behold," and refers to the same person as "the face of our anointed" in the second half of the verse. The words "Arise, etc.," are according to this interpretation, no longer the words of Belshazzar, but the words of the prophet addressed to the princes of Babylon.

¹⁴ This remark should have been made before, on the preceding verse, but it is probably given here, in order to explain at the same time, that the first person in "unto me," refers to the prophet.

¹⁵ A. V., "And he saw," "And he hearkened." According to I. E., these sentences are not co-ordinate, but the former is subordinate, and the latter is the principal sentence.

¹⁶ A. V., "And."

¹⁷ The arithmetical value of the letters of the word אריה, is $1 + 200 + 10 + 5 = 216$, that of חֲבֻקִּיק, $8 + 2 + 100 + 6 + 100 = 216$. Our attention is called to this arithmetical equation, as if Isaiah foreshadowed a prophecy of Habakkuk in similar terms. See Rashi ad locum.

¹⁸ A. V., "A consuming fire."

a loud voice like a lion. *I stand continually upon the watch-tower, to seek prophecy.*

9. צמר *With a couple.* Supply עם "with," before צמר. ויען And every one of them answered,¹⁹ *Babylon is fallen, is fallen.* The repetition indicates that no remnant has been left to her. *He hath broken.* There is no noun in the text to which the pronoun "he" could refer; comp. אשר ילדה אותה ללוי "whom she had born unto Levi" (Num. xxvi. 59).²⁰

10. *My threshing.* Babylon is the object of threshing; the pronoun "my" refers to God, to the prophet, or to the chariot of men. The meaning of the phrase is: "I also threshed it, and it has become like 'the corn of my floor.'" It is also possible that בן גרן signifies the pure corn that is kept in the threshing-floor, and refers figuratively to Israel.²¹

11. *Dumah.* Comp. Gen. xxv. 18. *He calleth to me.* The prophet here represents Dumah as speaking, and we have to imagine a spy coming from Seir to search Dumah; he asks the watchman, "Watchman, tell me, what is the time of the night, what is the time of the night?" just as one of the people of Dumah would ask who had to rise early for a journey, or for work in the field, as is usual in a great many places. The repetition indicates that he asks several men. I, however, think that this question is put to see whether the watchmen sleep. מליל *Of the night.* It should be followed by a genitive; it is without the genitive,²² like ביין חלבון "in the good wine

¹⁹ The use of the singular in ויען, "And he answered," after the plural "chariots of men," etc., is explained by assuming the identity of the plural "they," and the singular, "every one of them." See, c. ii., Note 18.

²⁰ The use of the third person singular active for the passive, is explained by supplying the participle active contained in the verb of the phrase; e.g., ילדה היולדת, שבר המשיב.

²¹ According to the first explanation, Babylon is to be understood by the expression "My threshing and the corn of my floor;" according to the second, it signifies Babylon and Israel.

²² See c. xv., Note 1.—Of the two examples mentioned here, the first is wrong, since the constructive form יין is properly followed by the genitive of the noun חלבון "whiteness," or "Helbon" (name of a place), not by an adjective "white," or "good," as I. E. seems to suppose; in the other example, if יין is necessarily to be taken as the construct state, הטוב "the best" (of the before-mentioned vine and apples) can serve as the required genitive of a noun (the wine of the best grapes and apples); but the supposition of a second form יין besides יין in the absolute state, recommends itself as more natural, and at

of" ²³ (Ez. xxvii. 18); כִּיֵּן הַטּוֹב "like the good wine of" ²³ (Song vii. 10), where the name of the place, whence the wine comes, is omitted. According to the Gaon (Saadiah), the meaning of the phrase is, "O watchman, how much has passed of the night? O watchman, how much is left?" ²⁴ I explain it thus, "O watchman, what of such and such a night of the week;" comp. xv. 1.

12. *Morning hath come, and also the night.* ²⁵ Many mornings and nights have passed, and you, O Seirites—for you ^{25a} are one of them—did not come against us to war. תְּבַעִין *Ye wish.* ²⁶ The root בָּעָה "to wish," "to enquire," is of Chaldaic origin; ²⁶ the third letter of the root is here fully written, ' being substituted for ה. The same is the case in בָּעֵי "wish ye," ²⁶ which is like שְׁלַחוּ "send" (2 Kings ii. 17). The meaning of the whole phrase is: If you wish to come, do so. Return to those that sent you, and come all together. אָתִי Come. The word is irregular, the regular form is אָתִי; the א has a Zere, ²⁷ probably because of its guttural character. By "the watchman," the chief of the country is perhaps meant; for there are many chiefs that cannot endure hardship, and prefer to surrender their country.

13. *In Arabia.* בעֶרֶב *Comp. Jer. xxv. 29.* The Arabs belong to the family of Kedar; the second בעֶרֶב has the same meaning. *Dodanim.* *Comp. Gen. x. 6.* The land of the Dodanim is hot and dry, wanting water.

at once aside all the difficulties. I. E. himself, repeatedly recommends the rule, that the form of the noun is subject to variation, and the application of this rule in the case of מִלִּיל is supported by the parallelism; מָה מִלִּילָה in the first part appears to have the same meaning as מָה מִלִּיל in the second part.

²³ A. V., "The wine of Helbon;" "like the best wine."

²⁴ The words of the Gaon referred to, are the following:

יֹא חָפֵץ אַחֲרָיָא כִּם מַצִּי מִן הַלַּיִל וְכִם בִּקִּי מִנֵּה

²⁵ A. V., "The morning cometh," etc.

^{25a} The Seirite spy is addressed. See ver. 11.

²⁶ This root is very often met with in the Talmud in the phrases בָּעֵי לְהוֹ, אֲבָעֵי לְהוֹ, "They" or "he asked a question."—A. V., "Ye will enquire." "Enquire ye."

²⁷ The text has נִכְמֵץ, the Zere being also called "Kamez katan."—א being a guttural, it cannot have a simple Sheva, which the regular form requires; comp. שְׁלַחוּ "send." Usually, the simple Sheva is then replaced by a compound one, by Chateph-Pathah, Chateph-Segol, or Chateph-Kamez exceptionally by a vowel, as, e.g., here, in אָתִי by Zere.

14. *Bring water.* The prophet tells them to be kind to the caravans, and to give them water, for Moab was rebuked for not having done so (Deut. xxiii. 5). *הָבִי Briny.* ה is instead of א.²⁸ *Tema.* Comp. Gen. xxv. 15. *With his bread.* With the bread of him that is now thirsty.—Be kind to him, for he used to feed every one that came wandering to him. *They prevented.* They, that is, he and his men or friends.

15. *For they fled from the swords.* They, that are wandering about, are fleeing because of the king of Assyria. *נָטוּשָׁה.* According to some, “sharp,” the נ being put instead of ל (לָטוּשָׁה = נָטוּשָׁה); this is wrong;²⁹ נָטוּשָׁה means “spread;” comp. 1 Sam. xxx. 16.

16. *For thus hath the Lord said unto me, etc.,* because of this sin, that they did not show kindness; comp. “because they did not prevent you,” etc. (Deut. xxiii. 5.) *Within a year, according to the years of an hireling.* That is, within a year, that will seem to be as long as the year of an hireling.³⁰

17. *And the residue, etc.* This expression indicates that the greater part will perish.

CHAPTER XXII.

1. *The valley of vision.* Jerusalem, the centre of all prophecies. *Thou art wholly gone up to the house-tops.* Some think, they went up in order to offer incense to the host of heaven, but my opinion is, that they went up in order to see the force that besieged Jerusalem, as is generally done under such circumstances.

2. *הִשְׁוֹאוֹת Stirs.* Root שָׁאָה to “stir”; comp. שֹׁאֵן “noise” (xiii. 4). *עֲלִיזָה Joyous.*—Jerusalem had been full of men, but they were smitten with captivity and famine, and could not fight.

²⁸ This passage seems to be corrupt, for in הָבִי, the ה is not instead of א; אָבִי “Come,” being imperative Kal, הָבִי “bring,” imperative Hiphil. Very probably I. E. means to say that the ה is instead of ה and א, the full form being הָבִי or הָבִי.

²⁹ No reason is mentioned for the rejection of this opinion; but it is obviously bad to assume an interchange of letters when the word in question admits of a meaning which is sufficiently supported by examples, and is not contradicted by the context.

³⁰ The tertium comparationis is usually found in the circumstance that the hireling does not prolong his work beyond the time agreed upon, and the time

3. *מקשה אמרו* *Because of the bow they were bound.*¹ When they saw the bow of the enemy, they surrendered out of fear, and became prisoners. *מרחוק ברחו* *Which have fled from far.* The relative אשר "which" is to be supplied; comp. *עם לבכם שלם* = *עם אשר לבכם שלם* "in behalf of those whose heart is perfect" (2 Chr. xvi. 9).

4. *Therefore said I.* The first person refers to the prophet. *שעו ממני* *Look away from me.* Root *שעה* "to let loose," "to turn away;" comp. *תשעה* "Thou wilt depart"² (Job vii. 19). *בבכי אמר* *I will embitter by weeping.*³ I will embitter those that listen.

5. *ומבוכה* *And of perplexity.* Comp. *נבוכים* "entangled" (Ex. xiv. 3). *מקרקר* "overthrowing," or "pulling down," derived from *קיר* "wall," with a negative sense; comp. *וירשך* "and he will take away thy root" (Ps. lii. 7), derived from *שרש* "root." *ההר וישוע אל ההר* *And of crying to the mountains.* Some say that this phrase means the same as *ישעו ואין מושיע* "they look, but there is none to save" (2 Sam. xxii. 42); others, "their cry will reach the mountains."⁴

6. *And Elam, etc.* In the following the prophet predicts the siege of Jerusalem by Nebuchadnezzar.⁵ *Elam.* Even Elam, that was defeated by Nebuchadnezzar,⁶ was to take up arms against

granted to Moab will also not be protracted over three years. As to the opinion of I. E. comp. his remarks on xvi. 14.

¹ A. V., "They are bound by the archers."

² See chap. xvii. Note 11.

³ A. V., "I will weep bitterly." According to I. E., the Piel of *מרר* is causative, and the object *השכעים* "the bitterness," is to be supplied here.

⁴ According to the first explanation, *שוע* is identified with *שעה* "to turn," "to look," or "to trust;" and the meaning of the phrase is, "it will be as if they trusted to the mountains, that could not help" (see c. xvii. 7). The second explanation takes *שוע* in its usual meaning "to cry:" "Their cry will be so loud that it will reach the mountains, that are far away."

⁵ I. E. refers this prophecy to Nebuchadnezzar, and not to Sennacherib; because the siege described here, is to end in the fall of Jerusalem (ver. 14); this was in fact the result of the siege of Nebuchadnezzar, while Sennacherib was, by a miraculous destruction of his army, compelled to leave Palestine altogether.

⁶ This statement is perhaps based on Jer. xxv. 25, xlix. 34 ff., where the collapse of the power of Elam is predicted; and Ezek. xxxii. 24-25, where the extinction of the power of Elam is mentioned as an accomplished fact. Elam, according to I. E., conquered by Nebuchadnezzar, might be expected to refuse to join him in an expedition against Palestine.

Jerusalem. *And Kir*, though being far from Jerusalem;—comp. “*And Aram from Kir*” (Am. ix. 7)⁸—*will uncover the shield round Jerusalem against Israel.*

7. *Thy valleys.* The second person refers to Jerusalem. שָׁחַן. *They prepare*,⁹ the forts, the trenches, and all the instruments of war.

8. *And he discovered*, etc. The veil was already taken away from the eyes of Judah, when the enemy was approaching; they saw immediately that they had no strength to resist. The third person וַיִּגַּל, “*And he discovered*” might also be referred to God.¹⁰ *And thou didst look.* Judah is addressed.

9. *Ye have seen also*, etc. They looked to the fortifications, and found that the breaches of the town of David were many; they were therefore obliged to collect the waters of the pool, that they might serve as a fence round the town.

10. *And ye have numbered*, etc. They had to count the houses, in order to know the number of the soldiers.¹¹ *And the houses have ye broken down.* The houses that were near the wall from without.

11. *And a ditch.* מִקְוֵה מֵיִם = מִקְוֵה “*A gathering of water*” (Lev. ii. 36). *Unto the maker thereof.* Unto God, who has decreed to bring Nebuchadnezzar against Jerusalem. *Unto him that fashioned it.* That fashioned the decree. מִרְחֹק *Long ago.* Join מִרְחֹק either with וַיַּצְרָה, “*he that fashioned it*

⁷ The Hebrew text has the words מְרִינֹת שֶׁהֵם בְּעֵלֵי “*though they are in possession of provinces;*” they have no sense; for why should the inhabitants of Kir in that case not join Nebuchadnezzar? even if we join the following קִיר with this phrase: “*though they are in possession of the provinces of Kir,*” it is impossible to find any sense in it. If, however, we add רְחוֹקוֹת “*distant,*” as is done in the translation, all difficulty is at once removed. קִיר אֲפִילוֹ שֶׁהֵם בְּעֵלֵי מְרִינֹת רְחוֹקוֹת “*even Kir, that is a distant country,*” or, “*even the inhabitants of Kir, that live in distant countries,*” and must find an expedition against Jerusalem very hard and troublesome, etc.

⁸ The quotation is probably to prove that Kir is the name of a country, which is situated beyond Syria, and therefore distant from Jerusalem.

⁹ A. V., “*They set themselves in array.*”

¹⁰ According to the first explanation, “*the enemy*” is the subject; the enemy, by his approach, opened the eyes of Judah, and made them discover their weakness.

¹¹ It was desirable to know the number of the houses, in order to ascertain how many soldiers the town might be able to keep.

long ago," or with **לֹא רִאִיתֶם**, "you have not seen for a long time."¹²

12. *And in that day did the Lord, God of Hosts, call, etc.* That is, God decreed. More correctly, however, this phrase may be referred to the words of the prophet.¹³

13. **הָרַג** *Slaying*, causing the separation of the soul from the body; **הָרַג** is used with reference to cattle instead of **שָׁחַט**, and on the other side **וַיִּשְׁחָטֵם**, "And he slaughtered them" (Num. xiv. 16) is used with reference to men instead of **וַיַּהַרְגֵם**.¹⁴ *For to-morrow we shall die.* The prophet foretells what people will say in the days of the siege.

14. **וְנִגְלָה** *And it was revealed.* This thing¹⁵ was revealed. **בְּאָזְנִי** In mine ears.¹⁶ Supply **אָזְנֵי** "the ears of."¹⁷ Comp. "נְבִיאָכֶם" "Your prophet, the prophet of the Lord"¹⁸ (Num. xii. 6). According to some the suffix in **בְּאָזְנִי** refers to the prophet; but the first explanation is better.¹⁹ *Till ye die* by the hand of the enemy who will besiege you.

15. *God of hosts.* This attribute is added, because the treasurer is mentioned, who was appointed over the royal house, and whom some believed to be the master of the money stored up there.²⁰ **הַסּוֹכֵן** *The treasurer.* Comp. **מִסְכְּנוֹת** "stores" (Ex. i. 11). **עַל** *Concerning.* He shall prophesy concerning him, and say to him :

¹² The second explanation is not in accordance with the accents; **וַיִּזְכֹּרָה** has a conjunctive, **וַיִּזְכֹּרֶה** a disjunctive accent.

¹³ The meaning of the phrase is therefore, "And the prophet, in the name of God, declared."

¹⁴ **הָרַג** "to slay," is used with reference to man, **שָׁחַט** "to kill," with reference to beasts; this passage, and the one quoted from Num. xiv. 16, are of the exceptions, the entire number of which is very small.

¹⁵ The determination of the people, mentioned in the preceding verse.

¹⁶ A. V., "In mine ears, by the Lord," etc.

¹⁷ The complete sentence would be: "In mine ears, the ears of the Lord," etc.

¹⁸ A. V., "A prophet among you, I, the Lord," etc.

¹⁹ See c. v., Note 16.

²⁰ The "hosts" are, according to I. E., all creatures on heaven and earth (comp. Gen. ii. 1). "God of hosts" is therefore the true master of the state treasures, not Shebna. Concerning the occasional use of the Tetragrammaton as an appellative governing the genitive **עַבְדֵי ה' "of hosts,"** see i., Note 45, and I. E. On Exodus iii. 15.

16. *What hast thou here? Why didst thou stop here? And whom hast thou here of thy family that could assist thee?* חצבת *Thou hast hewed.* Comp. חצובים "hewed" (Deut. vi. 11). Thou thinkest that thou wilt always remain treasurer, and that thou wilt die in Jerusalem, and therefore thou hast already prepared a grave for thee.—Those commentators that take "grave" in the sense of "palace" are mistaken, as shown by the words "there shalt thou die" (ver. 18).²¹

17. מלטלך *Will carry thee away.* Reduplication of טול "to carry." Comp. ויטילו "And they cast" (Jon. i. 5). נבר *O man.*²² Thou, who thinkest that thou art mighty. Comp. להיית לאיש "and show thyself a man" (1 Kgs. ii. 2). נבר is here the vocative case. It can also mean "as the carrying away of a man."²³ I prefer the first explanation.

18. יצנפך יצנפה *He will surely bind thee together.*²⁴ Comp. מצנפת "mitre"²⁵ (Ex. xxviii. 4). He will take him, together with all his money and wealth.²⁶ כדור *Like a ball.* The כ is the prefix of comparison; the word is familiar from its use in the Rabbinical literature; its meaning may also be gathered from the context.²⁶ *A large country.* Babylon.²⁷ *There shalt thou die, etc.* There he shall die, with all his horsemen. *The shame of*

²¹ The Targum has אָתֶר "place," and אָתֶרְיָה "his place" for קבר and seems to take קבר figuratively for "the palace" or "the place" where Shebna hoped to remain till his death.

²² A. V., "A mighty captivity."

²³ Comp. מלמולא דנברא קשה מדאחתיא "A man, carried away in captivity is treated more harshly and cruelly than a woman." See Rashi ad locum.

²⁴ A. V., "He will surely violently turn and toss thee." According to I. E.: צנף "to bind," מצנפת "a mitre" that is bound round the head.

²⁵ I. E. infers this probably from the root צנף being repeated thrice.

²⁶ I. E. overlooks that in Rabbinical literature the ball is called כדור not דור. (Comp. Mishna, Kelim x. 4, and I. E. on Job xv. 24).

²⁷ According to I. E. this catastrophe of the house of Shebna took place in the days of the Babylonian invasion during the reign of king Jehoiakim or Zedekiah, when Shebna himself was probably no more alive; for Manasseh reigned 55, Amon 2, Josiah 31, Jehoahaz $\frac{1}{4}$, Jehoiakim 11 years; and to these a part of the reign of Hezekiah must be added. It can hardly be understood why I. E. transfers this catastrophe to a later period and takes "Eliakim, the son of Hilkiah," for the son of that Hilkiah, who officiated as high priest during the reign of king Josiah, while the text seems to point at the reign of Hezekiah (comp. xxxvi. 22), unless we assume that he is anxious to refer

thy lord's house. For thou art a disgrace to the house of thy master; or "thou wilt then be," etc. This prediction was probably verified in the exile of King Jehoiakim or Jehoiachim; comp. "And I will call my servant Eliakim, the son of Hilkiah"²⁷ (ver. 20).

20. *To my servant.* He was the servant of the Lord; not so Shebna.

21. *Thy robe and thy girdle.* Every officer has a certain robe and girdle, as *e. g.*, the wise men of Athens wore a certain distinctive girdle. *A father.* A good teacher and a friend, like a father.

22. *And the king of the house of David,* etc. From this verse we learn that "the house" (ver. 15) means "the royal palace."

23. *As a nail.* יתר = כיתר. Comp. ועיר = וכעיר "And like a wild ass" (Job xi. 12).

24. *And they shall hang,* etc. Having compared Eliakim with a nail, the prophet continues, "they shall hang upon it," etc. *הצאצאים* *The offspring.* The children that will come out of him.²⁸ *והצפיעות* *And the issue.* The female children are perhaps meant; comp. יצא צפע "shall come forth a cockatrice" (xiv. 29).²⁹ Since he is said to be the father, the men of Judah are as it were his sons, and the women his daughters. *All vessels of small quantity.* The children are compared to small vessels. *האונות* *The cups.* (Comp. xxiv. 6). The gold was perhaps kept in those vessels. כלי הנבלים. *The vessels of psalteries.*³⁰ Musical instruments. Nothing will remain in the royal palace, that should not be placed under his authority.

25. *The nail,* etc. Shebna, who thought himself a nail fixed in a strong place. *The burden that is upon it.* The supporters of his government.

the second part of the chapter to the same period, to which, as he believed, the first part alluded. (Comp. ver. 6).

²⁸ The root of *צאצאים* is יצא "to come out."

²⁹ According to this remark צפע means "offspring," but in commenting on xiv. 29 he says that צפע = צפעני means "cockatrice," and is more dangerous than נחש "serpent." A joke at the expense of women is perhaps intended by this remark. The real reason for this explanation is very likely to be found in the masculine and feminine terminations of the two words *צאצאים* and *צפיעות*.

³⁰ A. V., "All the vessels of flagons."

CHAPTER XXIII.

1. *Tyre*. A town near the sea; it was conquered by Nebuchadnezzar.¹ כִּי שָׂרַר מְבִית מְבֹוא *For it is laid waste, that there is no house, no entering in.* For every house in Tyre is destroyed, that no merchants come there any more. *From the land of Chittim.* Even from the land of Chittim, which is very far,² this destruction was announced to the ships of Tarshish. Chittim is mentioned, because of the ships which passed the coast thereof.³ Comp. (Num. xxiv. 25).

2. *Inhabitants of the isle.* Inhabitants of Tyre.⁴ *Whom the merchants of Zidon, etc.* Although Tyre was full of merchants from Zidon, etc. *Zidon.* A town likewise on the sea; comp. "Zebulun shall dwell at the haven of the sea, etc., and his border shall be unto Zidon" (Gen. xlix. 13).

3. *And by great waters, etc.* The merchants brought to Tyre the seed of the Sihor,⁵ and her increase was the harvest of the Nile.⁵ סָחַר *A mart.* סָחַר is a noun and means "merchandise;"

¹ Tyre was besieged five years by Shalmaneser, about 720 B.C. (Joseph. Antiq. ix. 14), and thirteen years by Nebuchadnezzar, 583—570 (ib. x. 11). As to the first siege, it is distinctly stated by Josephus that it was not successful; the result of the second is not mentioned, and some infer from Ez. xxix. 18, that Nebuchadnezzar did not conquer Tyre. But whether conquered or not, the distress and misery which so long a siege must have entailed upon the inhabitants of Tyre, the loss they sustained in wealth and territories, fully corresponds with the humiliation predicted by Isaiah, Jeremiah and Ezekiel. I. E. refers this chapter to the second and not to the first siege, very likely because the Chaldeans are mentioned in it, according to his interpretation, as the conquerors of Assyria (ver. 13).

² Chittim is probably Cettium in the isle of Cyprus, which belonged to Phœnicia.

³ Ships of Tarshish are ships coming from Tarshish; they passed the coast of Chittim (Cyprus), and heard there the news of the calamities of Tyre; because the enemy that besieged Tyre tried at the same time to get Cyprus into his possession, either by hostile attack or by a support given to her revolt against Tyre. The quotation from Num. xxiv. 25, "And ships from the coast of Chittim," is only to prove that Chittim was a naval power.

⁴ There were two towns of this name, one on the continent, Old Tyre, the other on an island at a short distance from the former.

⁵ "Sihor" (שִׁיחֹר) is another name for the Nile (אֵר) ; lit., the black river. The Nile is used here by metonymy for Egypt.

but we have here to supply בעלת; "And she was the mistress of the merchandise (that is, the mart) of the nations." Comp. וחסרון = ובעל חסרון "That which is wanting" (Eccl. i. 15).

4. *The sea.* She that had the greatest power on the sea, that is Tyre. *I travailed not*, etc. It is as if there were no people in the isle of Tyre.

5. *And at the report*, etc. As at the report of the defeat of Egypt every one was startled, so they will be startled at the report of the fall of Tyre.

6. תרשישה = אל תרשיש To Tarshish. כל אי = אי Every island.⁶

7. *Is this your joyous city*, etc. Is this Tyre, that was a rejoicing to you—comp. "a rejoicing to the whole land" (Ps. xlviii. 3)—that old Tyre, that must now see her people go far away into captivity?

8. המעמירה *The crowning city.* That was a glory to the islands.⁷ כנעניה *Her merchants.* Comp. כנען "a merchant" (Hos. xii. 8).

9. *The Lord of hosts*, etc. The Lord, who is the King of hosts⁸ has decided this.

10. עברי ארצך כיאור Pass over to thy land⁹ as a river (עברי אל ארצך = עברי ארצך); that is, "hasten to thy country, as quickly as the river flows," or, "pass through thy land as the river which overflows the country."¹⁰ כוח *Strength.* Literally, "girdle." (Comp. Ps. cix. 19). It is used as a figure for strength, because a girdle supports the loins.

11. *He stretched out His hand.* God stretched out His hand, that is, He brought the punishment. מעוזיה *The strongholds thereof.* The fortresses of Tyre.—The נ in מעוזיה is instead of

⁶ I. E. mentions no reason why אי in ver. 4 alludes to Tyre, and here to the islands generally; perhaps because the next verse addressing the inhabitants of the island in the second person, alludes to Tyre in the third.

⁷ מעמירה is part. Hiphil, and means lit.: "giving a crown," or "giving glory."

⁸ See chap. i. Note 45.

⁹ "A. V., "Pass through thy land."

¹⁰ כיאור is, according to this explanation, the Nile, which overflows and covers the whole country. The people of Tarshish are told to go home, each one to his place in the country; they have no strength to keep themselves any longer in Tyre.

the Dagesh in the ¹¹ כנען *Merchant city*.¹² According to some, כנען = ארחת כנען, "the caravan of Canaan," because of the feminine pronoun in מעונייה "her strongholds."

12. *And He said.* And God said. ¹³ O *robbed city*.¹³ The wealth of her merchants in Tyre¹⁴ will be taken away. *Pass over to Chittim.* To trade there.

13. *The land.* The inhabitants of the land. *This people.* The people of the Chaldæans. ¹⁵ לא היה *There was none like them*.¹⁵ Comp. לא היה פחד "There was no fear like it"¹⁵ (Ps. liii. 6). According to others: "Would that it were not;" for it *founded the kingdom of Assyria for wild beasts*,¹⁶ that is, the Chaldæans laid Assyria waste, and it became the habitation of wild beasts.¹⁷ ¹⁸ לציים *For the little wild beasts that live in the land*.¹⁸ *They set up the towers thereof*, etc. Although they, viz., the Assyrians, have set up the towers for defence, etc. ¹⁹ בחוני *The towers thereof*. Comp. ²⁰ בוחן "tower" (xxxii. 14). More correctly, the suffix in בחוני refers to "the people of the Chaldæans": "when they, viz., the Chaldæans, set up their towers of siege." ²¹ עוררו *They raised up*. It is a transitive verb. *The palaces thereof*. It was as if the towers stirred up the palaces, but before they awoke, *he brought her to ruin*, that is, the Chaldæan brought Assyria to ruin.

14. *Ships of Tarshish.* Ships that go from Tarshish to Tyre with goods.

¹¹ This explanation is opposed to I.E.'s own rule, that only the letters אהו are capable of interchange.

¹² Lit., "also כנען means 'merchant.'" I. E. on ver. 8 remarked, that כנעניה meant "her merchants;" referring to that remark, he says here: "also in this verse, where כנען is used as a feminine, it has the same meaning, 'merchant,' or, since the city is meant, 'merchant-city.'" Comp. I. E. on xvii. 1, and xv Note 12.

¹³ A. V., "Oppressed."

¹⁴ When Tyre was taken, the merchants of Zidon lost their property which they had in Tyre.

¹⁵ A. V., "Was not." "Where no fear was."

¹⁶ A. V., "Till the Assyrians founded it for them that dwell in the wilderness."

¹⁷ About 606 B.C. Nineveh, the capital of Assyria, was taken by the Babylonians in conjunction with the Medians. Comp. Nah. i. 3; Zeph. iii.

¹⁸ The passage in the Hebrew text seems to be corrupt; the word לציים is explained by I. E. on xiii. 21, xxxiv. 14, to mean "beasts that live in the wilderness." קטנות שהם is very likely a corruption for השובכות, "that dwell," and ציה "desert" is left out after בארץ.

15. *And shall be forgotten.* וְנִשְׁכַּחַת = וְנִשְׁכַּחַת ; comp. וְנִשְׁכַּחַת = וְנִשְׁכַּחַת "And it will return" (Ez. xlv. 17). *The days of one king.* The reign of Nebuchadnezzar, his son, and grandson are considered as one.¹⁹ *Shall Tyre sing as an harlot.* Tyre will again be active in words and deeds.

16. *Take up an harp, etc.* The forgotten harlot walks about the city playing, that she may be remembered again; thus Tyre will send letters to all her neighbours, that the merchants may again come to her as before.

17. *And it shall come to pass after the end of seventy years,* when that aforementioned time will come.²⁰ לְאַחֲרָיָהּ *To her hire.* Comp. אָחֲרָיָהּ, "hire of an harlot" (Deut. xxiii. 19), the money for her whoredom. *And shall commit fornication with all the kingdoms.* They will come to her for merchandise.

18. *And her merchandise, etc.* Of her profits she will sanctify a part to the Lord. לֹא יֵאָצֵר *It shall not be treasured up.* It shall not be put in the storehouse (אֹצֵר). וְלֹא יִחָסֵן *Nor laid up.* It will not be put away in a strong place (חֹסֶן). *To them that dwell before the Lord.* To the exiles of Jerusalem, when they will return in the days of Cyrus.²¹ *To eat sufficiently.* The exiles will be satisfied. וְלִמְכָסָה = וְלִמְכָסָה And for a clothing. עֲזָרָה *Durable.* Strong; comp. עֲזָרָה "strength" (1 Sam. ii. 3). Some ask, How can the prophet promise that the hire of the harlot Tyre will be sanctified to the Lord, since the Law prohibits the hire of an harlot to be brought to the house of the Lord? (Deut. xxiii. 19). The reply to this question is, that the Law prohibits the real hire of an harlot, but the prophet uses the words, "her hire," in a figurative sense; in reality, he does not speak of an harlot at all.

¹⁹ According to I. E. Nebuchadnezzar was succeeded by his son Evil-Merodach, who was in turn succeeded by his son Belshazzar; the Babylonian kingdom was then overthrown by Cyrus, king of Persia, when Tyre, no longer troubled by the Chaldeans, commenced to prosper and to flourish again.

²⁰ I. E. means to say that the seventy years mentioned in this verse are no addition to those given in ver. 15, but are the same.

²¹ This refers either to some material assistance given to the Jews by the Phœnicians, such as is reported of other nations (Ezr. vi. 8, 9), or to the general advantage which the Jews derived from the prosperity of their Tyrian neighbours.

CHAPTER XXIV.

1. בּוֹקֵק. *He maketh empty.* Comp. Hos. x. i. וּבֹלֵקָה *And maketh it waste.* This word is met with a second time in the book of the vision of Nahum (Nah. iii. 10).¹ וְעֹוֹה *And turneth it upside down.*

2. *And it shall be, etc.* All men shall be alike in this catastrophe. כַּעֲם כִּכְהֵן וְגוֹי. *As with the people, so with the priest.* etc. When two nouns with the prefix כ follow each other, the phrase is elliptical; the complete sentence would be: as with the people so with the priest, and as with the priest so with the people, as with the servant so with the master, and as with the master so with the servant, etc. כַּסְלוֹה *As with the lender,* as with him who gives away money without security.² נוֹשֶׂה *The capitalist.* אֲשֶׁר נוֹשֶׂה בּוֹ *He who borrows money on security.*³

3. הַבּוֹק תְּבוּק. *Shall be utterly emptied.* Comp. בּוֹקֵק (ver. 1); הַבּוֹק is infinitive Niphal of a verb עִ"ע (בִּקֵּק "to empty"). הַבּוֹק is formed like יָסוּב "is driven back"⁴ (Ps. cxiv. 3.) הַבּוֹק תְּבוּק *Shall be utterly spoiled.* The same.⁴—Since God decreed this, there will not remain to man any cause to exalt himself above his fellow.

4. *The earth mourneth,* because the King of Assyria has destroyed many countries. נִבְלָה *Fadeth away.*⁵ Niphal of בָּלַל,

¹ The Hebrew text has בַּסְפֵּר הַזֶּה; but in Nahum, not in Isaiah, another instance of this root is found. בַּסְפֵּר הַזֶּה is therefore a mistake; the text had originally בַּסְפֵּר חֲזוֹן (Nah. i. 1). The translation is based on this correction.

² A. V., "As with the taker of usury, so with the giver of usury to him." According to I. E. לֹוֶה "to borrow money without security" (חָנֵם) נוֹשֶׂה "to lend on security." Comp. לֹוֶה לֹוֶה לֹוֶה לֹוֶה לֹוֶה "Thou shalt not be to him as one that lends money on security" (A. V., "As an usurer"). Ex. xxii. 25, the נוֹשֶׂה, according to I. E., has not that kind and charitable feeling, which he has who lends without security (סְלוֹוֶה); the former is more liable to hurt the feelings of the poor in taking and giving back the pledge (comp. Deut. xxiv. 10, ff.). The word חָנֵם used by I. E. is translated "without security," because it is here the opposite of עַל מַשְׁכּוֹנוֹ "on his security."

³ According to I. E. תְּבוּק, תְּבוּז, יָסוּב, are forms of the future Niphal for תְּבוּק, תְּבוּז, יָסוּב.

⁴ Infinitive and future Niphal.

⁵ Literally, according to I. E., "is confounded."

"to confound"; comp. ונבקה, "and it will be emptied"⁶ (xix. 3); ונסבה "and it will be surrounded"⁷ (Ez. xli. 7); the second נבלה might, however, be the Kal of נבל, "to fade"; comp. נבול חבול, "thou wilt surely wear away"⁸ (Ex. xviii. 18). יושבי מרום=מרום "they that sit on high," the chiefs of the land.⁹

5. תורות *The laws*. The laws which are dictated by common sense, in which all agree.¹⁰ חלפו *They have abolished*.¹¹ Comp. יחלוף, "he shall abolish" (ii. 18). חק *Ordinance*. The laws of God, contained in the natural order of things; and this is likewise the meaning of עולם ברית, "the covenant of the universe."¹²

6. באלה = אלה "By a curse;"¹³ comp. בששת = ששת, "in sin" (Ex. xx. 11); according to others, the preposition תחת, "for," is to be supplied; comp. ונשלמה פרים שפתינו "פ. שפ." "And let us bring our lips (that is, the words of our lips, our prayer) instead of bulls" (Hos. xiv. 2).¹⁴ חרו *They are burned*. Comp. וחרה, "and may be burnt" (Ez. xxiv. 11).¹⁴

⁶ A. V., "Shall fall."

⁷ A. V., "There was a winding about."

⁸ The two roots נבל and בלל are similar in form and meaning; the former "to fade away," the latter "to confound," Niphal "to be confounded" or "to be destroyed." נבִּלָה is therefore either the third person feminine Kal of נבל or the same person Niphal of בלל; the regular form would be נִבְלָה, but the Dagesh is sometimes omitted, as in the instances quoted by the author. נבקה=נִבְקָה נִסְבָּה=נִסְבָּה.

⁹ A. V., "The haughty people."

¹⁰ תורה and חק are generally distinguished by saying that the former refers to those laws which society would make even without revelation; the latter, to such laws as would not be made without direct command in Scripture. This distinction is not applicable here, because the prophet speaks in this passage of laws that concern all nations. The explanation, however, given here by I. E., does not agree with his remark on Gen. xxvi. 5, where תורה is explained to refer to the law of circumcision. What I. E. means by "the laws contained in the natural order of things" or by "the covenant of the universe" is more clearly stated in his commentary on Gen. xxvi. 5, namely, שילך אדם אחרי מעשיו "Man shall follow the ways of God displayed in his works." Comp. I. E. on Lev. xix. 19.

¹¹ A. V., "Changed."

¹² From this remark it may be concluded that I. E. read אכלה "mourneth" instead of אכלה.

¹³ A. V., "So will we render the calves of our lips."

¹⁴ A. V., "And may burn."

7. *The new wine mourneth*, etc. Because there is none to dress the vine and to dig the ground. *The merry-hearted*. "For wine maketh glad the heart" (Ps. civ. 15).

8. *The mirth of tabrets ceaseth*, from the feasts. *The noise of them that rejoice*, when they are drunk.

9. *They shall not drink wine with a song*, for *the strong drink shall be bitter*. יָמַר is according to my opinion¹⁵ a verb ע"ע—comp. וְאֵל "And I was despised" (Gen. xvi. 5)—Niphal of מָרַר.

10. *The city of vanity*. The city whose inhabitants go after vain things. *Every house is shut up*, that no man can come in. For every one will go out into the streets because of the great trouble.

11. צוּחָה A crying. עַל מְקוֹם הַיַּיִן = עַל הַיַּיִן In the place of wine.¹⁶ *In the streets*. Publicly. עֶרְבָה Is darkened. Comp. עֶרֶב "evening."

12. וּשְׂמָיָה And with destruction. שְׂמָיָה is a noun derived from שָׂמָה "to be waste;" comp. שְׂמָמָה "desolation" (x. 3). *In the city is left desolation*. This phrase is used by the prophet improperly; comp. "Better is he than both they, who hath not yet been" (Eccles. iv. 3).¹⁷

13. כִּנְקָה As the shaking. נִקָּה is similar in meaning to יִנְקָה "and he shall cut down" (x. 34). *As the gleaning grapes*, that is, only a few; for when the vintage is over, the gleaning grapes are left.

14. *They shall lift up*, etc. All commentators agree that from the words, "Behold, the Lord maketh, etc." (ver. 1), the prophet refers to the remote future, to the war of Gog and Magog;¹⁸ only R. Moses Hakkohen refers this prophecy to the king of Assyria, and finds in "a feast of fat things" (xxv. 6) the indication of the destruction of the hosts of Sennacherib,

¹⁵ The grammarian, R. Jonah, is of opinion that יָמַר is Kal; therefore I. E. adds, "according to my opinion."

¹⁶ A. V., "For wine."

¹⁷ Strictly speaking, he who has not yet been born cannot be better; in the same way שְׂמָמָה "desolation" cannot be said "to be left;" because "desolation" is the negation of existence. Comp. I. E. on ii. 11.

¹⁸ Comp. Ez. xxxviii. and xxxix. Gog is the name of the king of Magog, a country or nation in the north of Palestine (xxxviii. 15), deriving their origin from Magog, the son of Japheth (Gen. x. 2).

which remains the subject of the prophecy until the words, "Woe to the crown of pride," etc. (xxviii. 1).¹⁹—*They shall lift up*, etc., they that escaped, etc.²⁰ יִרְנוּ *They shall shout*.²¹ Comp. הרנה "the proclamation" (1 Kgs. xxii. 36). *They shall cry aloud from the sea*. They that go on the sea, shall cry, etc. צִהֲלוּ *They shall cry aloud*. Comp. צִהֲלַת הַסּוּס "the neighing of the horse."²²

15. באורים Some explain it, "In the countries;" comp. אֲרָם "the land of the Chaldeans"²³ (Gen. xi. 31); others: "In valleys." The former explanation is the right one. שֵׁם *The name*. Supply כְּבֹדוֹ "glorify;" for the verb כְּבֹד in the first half of the sentence refers also to the second. "They" (ver. 14) can also be explained to refer to the righteous.²⁴

16. מִכֵּנָף *From the uttermost part*. The word כֵּנָף "corner," is used here to signify "a great distance," because the earth is round.²⁵ צִבִּי *Glory*. The word is derived from a Chaldaic

¹⁹ The words of the Hebrew text are—וְעָרְוּ הוּי עֲמַרְתָּ נְאוֹת "And his proof is taken from the words, 'Woe to the crown of pride,'" but the proof is not at all clear; for granted even that xxviii. refers to the period of the Assyrian invasion, it cannot be concluded that xxiv.—xxvii. refer to the same period, especially since the last verse of xxvii. seems to be the conclusion of a prophecy (comp. xi. 15, 16; xix. 23—25). The translation is based on the suggestion, that וְעָרְוּ is a corruption of the original וְעָרְוּ or וְעָרְוּ "unto."

²⁰ The remnant of the army of Sennacherib, after the loss it sustained before Jerusalem. The opinion of R. Moses Hakkohen is continued in this remark.

²¹ A. V., "They shall sing." According to I. E., or rather to R. Moses Hakkohen, יִרְנוּ and צִהֲלוּ refer to the cries of anxiety and distress which the remnant of the Assyrian army lifted up. רִנָּן and צִהֲלָה do not always signify, "to sing," as proved by the quoted הִרְנָה "the proclamation" after a defeat, and צִהֲלַת "the neighing" of horses.

²² Instead of הַסּוּס, which is not a biblical phrase, we have perhaps to read מִצְהָלוֹת אֲבִירָיו "the neighing of his strong ones" (Jer. viii. 16).

²³ The same phrase is also quoted in favour of the second explanation. See Rashi.

²⁴ With this remark I. E. reverts to the first mentioned opinion, that these chapters (xxiv.—xxvii.) refer to the period of Gog and Magog. According to this opinion the prophet speaks in ver. 14, of the righteous people, that will then receive the reward for their faith in God; יִרְנוּ and צִהֲלוּ retain according to this explanation their usual meaning, "they sing." In the following part the commentary is based on this same supposition, while that of R. Moses Hakkohen is only incidentally mentioned, as if to show that it can really be maintained throughout the whole portion from xxiv. unto xxvii.

²⁵ One is rather inclined to think that, because the earth is round, the expression כֵּנָף הָאָרֶץ "the corner of the earth" should not be used. Perhaps he

root.²⁶ *And I said.* Each nation will say so. *Have we heard,* etc. The same. רִיז *Leanness.* Comp. רִיזון "leanness" (Ps. cvi. 15). The repetition indicates that these words are said every moment. בְּנֵי בְנֵי בְנֵי Treacherous dealers have dealt treacherously, etc. For all people deal treacherously again and again.²⁷

17. *Fear and the pit,* etc. And therefore the evil is come to all people; for when any person is in fear, and a kind of pit is near him, and his foot is besides caught in a snare, he must instantly fall.

18. *Windows from on high,* etc. A figure for "decrees of the Lord."

19. רעה *Is broken.* Comp. תרועם "thou wilt break them" (Ps. ii. 9); a word found frequently in the Targum.²⁸ פורר *Is broken asunder.* Comp. ויפרני "and he hath broken me asunder" (Job xvi. 12); פוררת "thou hast divided" (Ps. lxxiv. 13).

20. *The earth shall reel,* etc. The inhabitants of the land will flee from one place to the other, and be moved like the cottage of the watchman; for the watchman changes the place of his abode. *And shall be heavy,* etc. When they will be about to move and to flee, their transgression will be too heavy for them, and they will fall. קום *To rise.* It is infinitive; comp. אלקום "no rising up" (Prov. xxx. 31).²⁹

21. Many refer this prediction to an eclipse of the sun and moon; but more correctly it is referred to the angels, that are ready to assist or to attack a nation. Comp. Dan. x. 13, 20. These words are therefore followed by: "the kings of the earth on the earth"; for the reign of the kings is in connexion with the reign of the angels.³⁰

22. אסיר = כאסיר *As a prisoner.* *As prisoners are gathered,* etc.

means to say, that "the corner of the earth" is used instead of "far off," because we can never reach it.

²⁶ צבה "to desire;" from this I. E. derives צבי "desirable," "beauty," "glory."

²⁷ The root בננ is here repeated five times; this, according to I. E., indicates the repetition of the same action by the same person, as well as its contagious spreading amongst all classes of people.

²⁸ רעע in Chaldee is the same as רציץ in Hebrew.

²⁹ It is rather curious to find I. E. referring to אלקום as another instance of the infinitive קום, and not to Ps. xviii. 39, xxxvi. 13, cxxvii. 2; Lam. i. 14; Am. v. 2.

³⁰ Those unknown causes that govern the destinies of men and nations

As people who are brought to the prison to be shut in are often left there for a long time before they are visited to be supplied with their food. The idea contained in this simile is, that this evil will last a long time. יפקרו "they shall be visited," may also be compared with וימים רבים חפקר "and after many years thou wilt be visited" (Ez. xxxviii. 8), and explained in an evil sense.³¹

23. *Then the moon, etc.* Sun and moon, the rulers of heaven, are used here in a figurative sense for "the kings of the earth," who will be ashamed; but it is also possible that an eclipse of sun and moon is meant by the prophet. The kingdom of God will then appear on the mount of Zion, and honour will be given to those that remain faithful to God. According to others this passage refers to the worshippers of the heavenly bodies; but this explanation is at variance with the context.

CHAPTER XXV.

1. *My God.* The first person singular refers to the prophet, or these are the words which every one of "the ancients" is represented speaking (xxiv. 23). עצות מרחוק *Counsels of old.* Objective case governed by עשית "thou hast done."—"The counsels of old" are the plans of God predicted by the prophets. אמונה אמן *With faithfulness and truth.*¹ As to the repetition אמן אמונה אמן comp. עזי ומעוז "my strength and my fortress" (Jer. xvi. 19).²

2. *For thou hast made a city an heap, etc.* Many cities will be destroyed, when Gog and Magog³ will come. According to R. Moses Hakkohen it refers to the period of Sennacherib.³ לגל

are sometimes personified, and represented as the messengers or angels of the Lord. Each nation is therefore said to have its angel above, in whose hand its destiny is placed, and the prosperity or the misfortune of a nation is made dependent on the success or failure of its representative angel above.

³¹ According to the first explanation, יפקרו means "they will be visited" to receive their food; according to the second, "they will be visited" to receive their final punishment.

¹ A. V., "Are faithfulness and truth." According to I. E. the meaning of the phrase is: God has fulfilled His prophecies with faithfulness and truth.

² A word is sometimes repeated either in the same or in a different form for the sake of emphasis. Comp. iii., Note 1, and xxiv., Note 27.

³ See xxiv., Notes 18 and 24.

An heap. Comp. Gen. xxxi. 51. זרים *Strangers.* Non-Israelites.
כעיר *Of every city.*⁴

3. יכבדוך עם עו. *Shall a strong people glorify thee.* Those who have escaped or are far off shall glorify thee, when they will hear the report.^{4a}

4. *For thou hast been, etc.* It is wonderful how all well fortified towns were taken, and the city of the poor, that is, Jerusalem, escaped. *A refuge from the showers,*⁵ from the enemy who is compared to showers of water. *For the blast of the terrible ones is as showers against the wall.* This phrase is to explain the expression "from the showers."

5. בציון *In a dry place.* Comp. בארץ ציה "in a dry land" (Jer. ii. 6). חורב בצל עב *The heat in^{5a} the shadow of a cloud,* etc. Repetition of the same idea. בצל עב *In the shadow of a cloud,* that is, in the shadow which hides the clouds and makes them invisible.⁶ זמיר עריצים *The song of the terrible ones.*⁷ It is the same as זרים; comp. זמירות "songs" (xxiv. 16). יענה *Shall be low.* It is an intransitive verb of the same root as עני "poor" (Deut. xxiv. 12); לענות "to be humbled" (Ex. x. 3).

6. *In this mountain.* In Zion. *A feast of fat things, etc.* God will feed them with fat things, מומחים *with things full of marrow*—comp. ומוח "and the marrow" (Job. xxi. 24); מומחים is participle Pual—and then he will give them to drink *lees well refined*, so that they will become drunk;⁸ comp. "As you have drunk on my holy mountain," etc. (Obad. 16).

7. ובלע *And he shall discover.*⁹ Comp. כבלע "when are dis-

⁴ A. V., "To be no city." The translation of the whole phrase according to I. E., who very strangely explains the preposition מן (lit. "from") to be the sign of the possessive genitive, is, "The palaces of the heathen people shall never be built again in any city."

^{4a} Of the defeat of Gog and Magog or of Sennacherib.

⁵ A. V., "A refuge from the storm." ^{5a} A. V., "With."

⁶ I. E. means to say that "in the shadow of a cloud" is the same as "in the absence of all clouds," or "in sunshine;" but it can hardly be seen what compelled I. E. to assume here such a metaphor, unless it be the parallelism, which seems to demand a greater similarity between בציון and בצל עב than that existing between "in a dry land" and "in the shadow of a cloud;" the land is supposed to be dry when sunshine continues for some time, but not when the heaven is covered with clouds.

⁷ A. V., "The branch of the terrible ones."

⁸ A figure often used by the prophets to indicate the approaching catastrophe decreed by the Lord.

⁹ A. V., "And he will destroy."

covered" ¹⁰ (Num. iv. 20). הלֹוֹט *The covering*. Comp. יִלֹּט "and he wrapped" (1 Kgs. xix. 13); it is the same as the corresponding מִסְכָּה = מַסְכָּה "covering;" comp. וְהַמִּסְכָּה "and the covering" (xxviii. 20).

8. בִּלַע הַמּוֹת *Death will destroy* ¹¹ them. ¹² *And the Lord will wipe away tears from off all faces*. For they ¹³ have caused great evils to all. ¹³

9. וַאֲמַר *And they will say*. ¹⁴ The people mentioned before, will say. וַיִּשְׁעֵנו *And he saved us*. ¹⁵ And he saved us continually. It is the imperfect tense. ¹⁶

10. *The hand of the Lord*. His punishment. *Moab*, that will come to help the besiegers of Zion. וְנִדְרֹשׁ *And shall be trodden down*. Niphal of a verb עָרַשׁ (דָּרַשׁ) or עָיַע (דָּשַׁע). אֶפְהָרֹשׁ *As is trodden down*. Infinitive Niphal; הֵי is here instead of הִי; these two vowels are capable of interchange. דִּנְהִיל *Dunghill*.

11. *And he shall spread forth*. The Lord shall spread forth. *In the midst of them*. In the midst of Moab. הַשְׂחָה *He that swimmeth*. Comp. שָׁחַ "to swim" (Ez. xlvii. 5). *His pride*. The pride of Moab. אֲרִבּוֹת Hap. leg.; the meaning must be found from the context. ^{16a} Some compare it with אֲרִבּוֹת "windows" (Gen. vii. 11), but their explanation is far-fetched.

12. *Thy walls*. The pronoun refers to Moab. הֵשָׁה הַשְׂפִיל *He brought down, he laid low*. ¹⁷ Asyndeton; comp. כָּרַע שָׁכַב נָפַל "He bowed, he fell, he lay down" (Judg. v. 27). The past is used here because the action was already completed in the time of Sennacherib. ¹⁷

¹⁰ A. V., "When are covered." I. E., in his commentary ad locum mentions both explanations, "when are covered" and "when are discovered," and gives the preference to the former. ¹¹ A. V., "Hè will swallow up death."

¹² The "nations" mentioned in the preceding verse.

¹³ They have caused by their wicked actions, tears and sorrow to everybody; those tears will be shed no longer, when death has swallowed up the evil-doers.

¹⁴ A. V., "And it shall be said."

¹⁵ A. V., "And he will save us."

¹⁶ See i., Note 43.

^{16a} It is strange that I. E. does not state what the meaning of the word is; the context admits of many meanings, as may be seen from a comparison of the various renderings of the word, e.g., Rashi: "towers," Kimchi: "the wrists," R. Jonah: "the multitude," A. V., "the spoils."

¹⁷ A. V., "He shall bring low," "lay low." I. E. refers this prophecy to the period of the war of Gog and Magog, while Moab was to receive her punishment long before that period, in the days of Sennacherib.

CHAPTER XXVI.

1. *To a city which is strength to us,*¹ *he will appoint salvation.* To Jerusalem, which is strength unto us, God will appoint salvation.² חֹמֹת וְחָל For walls and bulwarks. חָל = חֹמֹת "the fence of the walls."³

2. *Open ye gates,* etc. The gates of that city should only be opened for righteous people like the Israelites, to enter and to dwell in it.

3. יֵצֵר סִמּוֹךְ חֵצֵר שְׁלוֹם "Thou wilt keep him in perfect peace whose mind is stayed on thee." Others are of opinion that שְׁלוֹם may be used as masculine and feminine.⁴

4. *Trust ye,* etc. Therefore fathers will say to their children, "Trust in the Lord," etc. בִּיה In the Lord. ב is a preposition, and has its usual meaning.⁵ צוֹר עוֹלָמִים Everlasting strength. בִּיה In some books all the letters of the Alphabet are combined with this word (יָה), which consists of one-half the number of letters composing the full name of God,⁵ in order to form new names for the Divine Being. In the book of Psalms (lxxviii. 5) I shall explain this.⁵

5. *He bringeth down.* A verb עָנָה like הָקַל "he afflicted slightly" (viii. 23). *Them that dwell on high,* etc. This refers to the heathens. יִשְׁפִּילָהּ יִשְׁפִּילָהּ He layeth it low, he layeth it low. He will continually lay it low; comp. עוֹי וּמְעוֹי "My strength and my fortress" (Jer. xvi. 19).⁶

6. *The foot shall tread it down,* etc. He will bring it so low,

¹ A. V., "We have a strong city."

² After יִשְׁעָה the word יִשׁוּעָה "salvation" seems to have been omitted in the Hebrew text.

³ See I. E. on xv. 1 and *ibid.* Note 2; on xxi. 11, Note 22.

⁴ According to this opinion the translation of the passage is as follows: "Peace will guard him whose mind is stayed on thee." There is, however, no other instance in the Bible of שְׁלוֹם being used as a feminine noun.

⁵ The name of God consists of the four letters ה, ו, י, and ה; the name יָה of half that number; in בִּיה the ב is prepositive; but some take it as part of the name, believing that new names of God are formed by combining the word יָה with any letters of the alphabet; e.g., בִּיה, אִיה, and so on. In his commentary on the book of Psalms (lxxviii. 5), I. E. rejects this opinion, but without giving the explanation which is promised here.

⁶ See I. E. on iii. 1, Note 1; xxiv. Note 27; xxv. Note 2.

that it will be trodden not by the foot of the noble but by that of the poor. רגלי = פעמי "feet." Comp. פעמים (Ex. xxiii. 14) = רגלים (ibid. 17) "times."

7. *The way of the just*, etc. And why is all this? because there is no path for the righteous but that of rectitude, and Thou, O Lord, art "most upright" and "dost weigh the path of the just." תפלס Thou weighest.

8. *We waited for thee, O Lord, even for the way of Thy judgment*,⁷ etc. These are the words of the righteous that hope in the Lord, that He will show His judgment in the universe; for "the soul is longing for Thy name." Before ארה "path" supply the preposition ל "for."

9. *My soul*, that is, the thought of my soul,⁸ was איתך בלילה *I have desired Thee in the night*; Yea the thought of my spirit⁸ within me, was אשחרך *I will seek Thee early*. Man has נפש "soul" and רוח "spirit," as I explained in Koheleth.⁹ *When Thy judgments are*, etc. When Thy judgments appear on the earth the inhabitants of the world learn righteousness. תבל World. The inhabited part of the earth.

10. *Let favour be shewn*. A verb ע"ע; it is a form like יוסב "is turned" (xxviii. 27).¹⁰—God is merciful to the wicked, but they will not learn righteousness; He has patience with them for a long time, they might perhaps improve. *In the land of uprightness*. In the place where the people are upright, they (the wicked) will do wrong. נכחות *Straightforwardness*. It is related to נכה "before" (Ex. xxvi. 35); comp. נכחים "right" (2 Sam. xv. 3). *And will not behold*, etc. He does not wish to consider the greatness of God.

⁷ A. V., "In the way of thy judgment."

⁸ A. V., "With my soul," "with my spirit." איתך "I desired thee," and אשחרך "Will I seek thee early," are, according to I. E., the thoughts which fill the soul and spirit of the righteous, and are, therefore, by a kind of metonymy, called their "soul" and "spirit."

⁹ In his commentary on Koheleth iii. 21, I. E. says that נפש is common to all living creatures, but נשמה is peculiar to human beings alone;—the difference between רוח and נפש is not explained there. On Koheleth vii. 3, he remarks that the life of man manifests itself in his vegetable, animal and intellectual nature, or as explained there by I. E. himself, in his appetitive, נפש, sensitive, רוח, and deliberative capacities נשמה.

¹⁰ יחן is future Hophal of חנן; יוסב future Hophal of סבב.

11. *רמה ירך בל יחזיון* *When Thy hand is lifted up*¹¹ *they will not see.* *עם יחזו ויבשו קנאת עם* *But they shall see and be ashamed for their envy at the people*; let them show their envy of Thy people, and be ashamed, *אף אש צריך תאכלם* *And let the fire devour Thine enemies.* Some explain the former phrase thus: Let them see Thy punishment inflicted upon all of them. According to this explanation, the phrase has the same meaning as the words *אף אש צריך תאכלם* "yea, even the fire, which shall devour thine enemies."¹²

12. *חשפות* *Thou wilt ordain.* Comp. *שפות* "set on" (Ex. xxiv. 3). *For thou also hast wrought, etc.* For Thou hast always done for us what we do not know how to do.

13. *Other lords, besides Thee, have had dominion, etc.* For we worshipped Thee even when others became our masters. *בעליונו* *Had dominion over us*, were our masters (בעלים); comp. *לבעליו* "unto the owner of them" (Ex. xxi. 34). *But by Thee only we make mention of Thy name.* Nevertheless we praised Thy name. *לכר בך* *But by Thee.* Thou hast helped us, therefore we were able to praise Thee.

14. *They are dead.* Those our masters, that have owned us, are now dead.

15. *יספת* *Thou hast continued.*¹³ *Thou hast removed it far unto all the ends of the earth.* The more Thou hast chastised Thy people, the more they acknowledged Thy glory, even when exiled from their country.

16. *In trouble.* In their trouble. *צקון* *They poured out.* The *נ* is paragogic, as in *ירעון* "they knew" (Deut. viii. 3); the word is besides irregular; the regular form is *יצקו*; the first radical is dropped in *צקון*; comp. *ירד=ירר* "he went down" (Judg.

¹¹ *רמה* "Is lifted up," that is, "does not touch them" or "does not punish them."

¹² A. V., "They shall see and be ashamed for their envy at the people; yea the fire of Thine enemies shall devour them."—The Hebrew text has *יחזו ויבשו קנאת עם*, which is perhaps to be altered into *יחזו קנאתך בכל עם*, since the difference between the two explanations is, that according to the first, *עם* refers to Israel, according to the second, to all other nations, so that *קנאת עם* is either the envy of the heathen people at Israel, or the punishment inflicted upon all people, that are enemies to Israel or to God.

¹³ A. V., "Thou hast increased the nation." I. E. explains *יספת* "Thou hast continued," and supplies the infinitive "to chastise."

xix. 11). As to the phrase "they poured out a prayer," comp. "he will pour out his prayer" (Ps. cii. 1). מוֹסֵךְ לָמוֹ *Thy chastening upon them*.¹⁴ They mention in their prayer the punishment which thou hast inflicted upon them.

17. *Like as a woman*, etc. This verse describes the "chastening" mentioned in the preceding verse. תִּקְרִיב *That draweth near* Lit. "that bringeth near," namely, herself.¹⁵

18. *We have conceived, we have been in pain with, as we have brought forth, wind*.¹⁶ We have conceived, and we have been in pain with wind, and so we have also brought forth wind. We had no strength to deliver ourselves; this is the meaning of the following יְשׁוּעָה בִּלְנַעֲשָׂה "we have not wrought any deliverance." We were not able to bring any deliverance. אֶרֶץ *In the earth*. Supply ב; comp. בַּשֶּׁטָּה = שֶׁטָּה (Ex. xx. 11). וּבִלְיָפֹלִי Some say, that א is omitted, as in וַיִּפְּלוּ (Neh. vi. 16); but the latter has its usual meaning ("and they fell"), as will be explained by me. I explain בִּלְיָפֹלִי "we could not help their falling."¹⁷

19. *Thy dead men shall live*. Only Thy dead men shall live; God is addressed. Generally, it is believed, that this phrase contains some reference to the resurrection of the dead.¹⁸ Some explain it as a contrast to "They are dead, they will not live," (ver. 14), they, that is, our masters, are dead, but we, who were considered as dead, are living. *My dead body*. The first person

¹⁴ A. V., "When thy chastening was upon them."

¹⁵ תִּקְרִיב is Hiphil, and therefore transitive; the object "herself" must be supplied.

¹⁶ A. V., "We have been with child, we have been in pain, we have, as it were (כְּמוֹ) brought forth wind." According to I. E. the word כְּמוֹ compares the verbs הָרִינוּ "we have conceived" and חָלָנוּ "we have been in pain," with the verb יָלַדְנוּ "we have brought forth," with regard to the object רִיחַ "wind," which is common to all of them.

¹⁷ According to I. E. the root of וַיִּפְּלוּ is נָפַל "to fall." וּבִלְיָפֹלִי "We could not effect that the inhabitants of the world should not fall;" that is, we could not prevent the destruction which threatened to come over a great many of the inhabitants of the world.—A. V., "Neither have the inhabitants of the earth fallen."—The passage quoted from Nehemiah וַיִּפְּלוּ מֵאוֹדֵר בְּעֵינֵיהֶם is explained by I. E. כְּשֶׁפָּלִים וְנִפְּלִים מִמַּעַלְתָּם "they appeared to themselves low and degraded."

¹⁸ Comp. Targum: "Thou wilt revive the dead."

refers to the prophet, who is one of the Israelites, that are considered as dead. Let Thy dead men live, and let the dead of my people rise, as if they heard the cry: "Awake, etc." כל אורות *A dew of light*.¹⁹ A dew accompanied by light. *Thy dew*. God is addressed in these words. According to others, אורות means "herbs;" comp. 2 Kings iv. 39; it signifies a kind of herb, which turns toward the sun and moon.²⁰ והארץ = והארץ. And the earth *Shall cast out the dead*, out of itself. תפיל "Shall cast out," "shall bear;" comp. כנפל אשת "As the untimely birth of a woman" (Psalm lviii. 9). Others explain, Thou alone hast given life to Thy dead; for it is the nature of the earth to throw the dead into its midst.²¹

20. *Come, my people, etc.* R. Moses Hakkohen explains this verse to mean that the people shall shut themselves in Jerusalem, because of Sennacherib.²² חבי Some explain this word as a regular form of a verb ל"ה (חבה); the feminine form חבי is used, because עמ is sometimes feminine; comp. והטאת עמך "And thy people sinneth" (Ex. v. 16). R. Jehudah, the Grammarian, says,²³ that חבי is a noun like שבי "captivity." The first explanation is the right one.

21. *The Lord cometh out.* The decrees of the Lord come out.²⁴ *Her blood.* The slain, that are buried in the earth.

¹⁹ A. V., "The dew of herbs."

²⁰ Comp. "Plin. Nat. Hist. Lib. XVIII., cap. 36 (Lupinus) cum sole quotidie circumagitur, horasque agricolis etiam nubilo demonstrat. "The lupine makes its daily circuit with the sun, and shows the farmer the time even when the heaven is covered with clouds."

²¹ The dead are buried and hidden under the surface of the earth, whence we do not see them rise again; the restoration of the dead to life is therefore not the usual course of nature, but an extraordinary and miraculous act of the Almighty.

²² See xxiv., Notes 18 and 24.

²³ See two treatises on verbs containing feeble and double letters, of R. Jehuda Hayug, of Fez, etc., ed. by John W. Nutt, M.A., *sub voce* חבה.

²⁴ See xvi., Note 26.

CHAPTER XXVII.

1. ביום ההוא In those days.¹ *The Lord shall visit.* As mentioned in the preceding verse. *Leviathan.* The Theli (תלי);² it has the epithet בריח "stretching,"³ because it stretches from one end to the other. [I think it is a sea monster].⁴ *Even Leviathan, that crooked serpent.* This is likewise an animal that lives in the sea; it is like a serpent, for there are also serpent-like animals in the sea.⁵ עקלתון *Crooked.* It is an adjective. *And the dragon that is in the sea.* That is, "The great dragon in the sea." (Ez. xxix. 3). Some are of opinion that the Leviathan, the stretching serpent, and the Leviathan, the crooked

¹ ביום ההוא Though singular, does not refer to one particular day, but to a whole period.

² תלי is the imaginary axis or line through the centre of the earth, and the two points in which the ecliptic and the equator, or the ecliptic and the orbit of the moon meet. The latter is probably meant here. The origin of the word has not yet been fully established. It is generally believed to be the same as in Arabic تالي, but the two words, being quite different in meaning, תלי "hanging," תלי "following," are probably not connected with each other.

Moreover, if תלי were the same as תלי it would have been written תאלי. It seems more probable and natural to derive תלי from תלה "to hang," since it denotes the ends from which the earth is, as it were, suspended. (Comp. תלאי Talm. Bab. Shab. 78; and תולה ארץ על בליטה "He hangeth the earth upon nothing" (Job xxvi. 7). This axis, being a straight line, is called בריח "a bar," which passes in a straight line from one end to the other; but at the same time the attribute עקלתון "crooked," is given to it, because the intersections of the ecliptic and the orbit of the moon are not constant, and the three points above-mentioned are therefore not exactly in a straight line. It is likewise connected with the name of תנין "dragon;" the one end of the line being called "the head," the other "the tail of the dragon." These names owe their origin probably to the serpentine winding of the orbit of the moon round the ecliptic. R. Jehuda Hallevi compares the axis of the ecliptic with a king, who sitteth on his throne and thence governs the whole country (Cusari iv. 25). A similar idea presented itself to the mind of the commentator, who explained בריח תלי by נחש תלי, and signified by this figure the king of Assyria or of Egypt.

³ A. V., "Piercing."

⁴ The words in brackets are added, firstly because from the remark of I. E. on Job xxvi. 13, it appears that he explained בריח תלי to be a sea monster; secondly, because it is evident from his remark on נחש עקלתון that a remark to that effect must have preceded.

⁵ The sea-monsters are usually called תנינים; this remark is therefore added, that they are also called נחשים, some of them being "serpent-like."

serpent, are both land animals, and are used figuratively for the kings of the land;⁶ while "the dragon that is in the sea," is used for the king of Egypt (Comp. Ez. xxix. 3), or as others believe, for the king of Tyre. R. Moses Hakkohen thinks, that this verse refers to the élite of soldiers, princes, and nobles.⁷

2. חמר Wine⁸ Comp. חֶמֶר "wine"⁸ (Deut. xxxii. 14). *A vineyard of wine.*⁸ A vineyard that yields a large quantity of wine. ענו Sing. Comp. עָנוּ "Singing" (Ex. xxxii. 18). *Unto her. Unto Zion.* The imperative "sing" is addressed to the singers.⁹ The prophet has said already, that Judah is the pleasant plant of the Lord (v. 7).

3. *I, the Lord, do keep it*, that is to say, the Divine glory remains in Zion. *I will water it every moment.* The prophecy will not cease. פן יפקר. R. Jonah, the Grammarian, says, that פן = לא, and פקר = אפקר; פן יפקר עליה means accordingly, "I will not punish her (though I shall punish all other nations)." Comp. פן חפלים "Do not ponder."¹⁰ R. Isaak ben Saul compares פקר with נפקר "there lacketh" (Num. xxxi. 49), and joins this with the preceding phrase in this way, "I will water it every moment, lest its leaves drop." עליה *Its leaves.* Each of its leaves.¹¹ Comp. i. 30.¹² R. Moses Hakkohen explains it thus, "I shall guard it day and night, lest the enemy hurt it." I think that this explanation is the right one.

4. *Fury is not in me*, etc. Some say that this verse is the continuation of the words of the Lord. *Fury is not in me*, that is, great fury is not in me. *Who would set*, etc. Anthropomorphism.¹³

⁶ Assyria or Babylon.

⁷ That is, the chiefs of the army of Sennacherib before Jerusalem.

⁸ A. V., "Red wine." "Pure." "A vineyard of red wine."

⁹ The subject, "Ye singers," is not directly mentioned, but contained implicitly in the verb. Comp. ii. Note 5.

¹⁰ More instances of an interchange of this kind are given by R. Jona in his grammar, *Sefer Harikma* c. 28. A. V., "Lest any hurt it." "Lest thou shouldst ponder."

¹¹ A. V., "It." Comp. ii. Note 18.

¹² This instance is only quoted to show that עליה means "her leaves." R. Isaak ben Saul confounds the Kal פקר and the Niphal נפקר; it is only the latter which has the meaning "to be missing."

¹³ In reality God has the power to do whatever He thinks proper to do, and is not in need of the assistance of any being, as the literal meaning of the exclamation, "who would set," etc., implies.

Supply ב before שִׁמְרִי "brier," comp. בִּשְׁשָׁה=שֵׁשֶׁת "in six," (Ex. xx. 11). The meaning of the sentence is, "Who would set me against the brier and thorn of the vineyard," that is, against the wicked people; "and in the day of my war against the vineyard," אֶפְשָׁעָה בָּהּ *I would go through it*; ¹⁴—comp. כַּפֶּשֶׁע "but a step" (1 Sam. xx. 3)—אֶצִּיתְנָה *I would burn it*; ¹⁴—comp. הִצִּיתוּ "they have burnt" (2 Sam. xiv. 35).

5. *Or let him take hold, etc.* Or let the Israelites take hold of my strength, then I shall not have war with them—comp. "the Lord hath been like an enemy" (Lam. ii. 5)—nor with other nations, for the sake of Israel; this double peace is indicated by the repetition of the words "he will make peace unto me." R. Moses Hakkohen explains these two verses in the following way: *Fury is not in me*, what I am going to say, I shall not say with fury. מִי יתַנֵּנִי וְנִי *Who would give me*—comp. נָתַתְנִי "thou hast given me" (Judges i. 15)—*the briers and thorns of the vineyard! I would go through them, etc.*; that is, if they do not remove the wicked men of Israel, I will slay them all; or *let him take hold of my strength, etc.*, then *Jacob shall take root*.—I think that God is not represented as speaking in these two verses, as is the case in many passages of this book—we need only refer to the preceding chapter, verses 18 and 19¹⁵—but the men of Judah,¹⁶ after having heard God's promise, "I the Lord will keep it, lest he visit it," are introduced, saying, "We do not declare with fury, that if the enemy should come to turn the vineyard into a place of briers and thorns, we should kill ourselves." Comp.¹⁷ "And Ezekiel shall be," instead of "And I shall be" (Ez. xxv. 24), "And Samuel," instead of "And myself" (1 Sam. xii. 11); "As he hath done," instead of "As I have done" (Lev. viii. 34); בְּמִלְחָמָה "in war," is to be joined with מִי יתַנֵּנִי "who would turn me" in this way: If one should come to turn me by war into a place of briers and

¹⁴ A. V., "Them."

¹⁵ The peculiarity hinted at in this remark seems to consist in the introduction of the dialogue form; ver. 3 is assigned to God, ver. 4 and 5 to Israel, ver. 6 again to God; similarly xxvi. 18—19 is assigned to the people, ver. 20 again to the Lord.

¹⁶ The expression אֲנִישׁ יְהוּדָה "the men of Judah," is perhaps used by I. E. instead of "Israel," because the second part of this chapter (comp. ver. 7), refers, according to his interpretation, to the kingdom of Israel.

¹⁷ The passages which follow are instances of the use of the third person instead of the first, as is the case here; "through it" = "through myself."

thorns, etc. או יחזק *Or if He would strengthen my stronghold, etc.,* to give me the strengthening promise that He will be in peace with me, and so should the enemy be, then "Jacob would take root," etc. I am compelled to explain in this way by the phrase, "He will make peace unto me," because it is God alone that maketh peace.¹⁸

6. הבאים = הבהאים.¹⁹ In future. According to some: "the children."²⁰ וישרש *He shall cause to take root.* Comp. וישרש *"and didst cause it to take deep root"* (Psa. lxxx. 10).²¹ תנובה. Fruit.

7. *Hath he smitten him, etc.* This prophecy refers to the fall of Samaria, to which alone the expression אשרים "groves" can be applied.²² *Those that smote him.* The Assyrians. *Of them that are slain by him.* Of the Canaanites that were slain when the Israelites conquered their country. God did not smite the Israelites in the same way as he smote the Canaanites.

8. במסאמה. *In measure.* According to most commentators במסאמה is a reduplication of סאה "measure," like ירקרק²³ "green" (Lev. xiii. 49); מטלטל²⁴ "Will carry thee away" (xxii. 17). *Thou wilt debate with it,* with Samaria; comp. "the defenced city" (ver. 10)²⁴. בשלחה According to some: "with its

¹⁸ I. E. is not the author of the first opinion, which attributes to God the words, "He will make peace unto me," since, as he says, he is compelled to assume, that they are to be assigned to the men of Judah. It is often the case in the commentaries of I. E., that an anonymous opinion, which is supposed to be generally adopted, is followed by the commentator's own explanation, introduced by a phrase like ואני אומר, ולפי דעתי "but I think," "but I say." In this verse the first explanation is perhaps to be assigned to those whose opinion is introduced at the beginning of verse 4, with the words, "some say."

¹⁹ Literally: In coming days. הביאים = הבהאים = בימים הבאים

²⁰ Literally: The coming *sc.* generations. הדורות הבאים = הביאים

²¹ The Hebrew text has וישרש, "and causes its roots to remain;" but וישרש is evidently a mistake; there is no feminine noun in this verse with which the ו could agree; the remark would also be then quite superfluous. וישרש must therefore be altered into וישרש, which is part of a quotation.

²² It is not clear at all how the mention of "the groves" can prove that this prophecy refers to Samaria, since this capital was not the only place that contained groves, and whose inhabitants were idolaters.

²³ Root: ירק: סול.

²⁴ The pronoun "it" is here used, although the noun to which it refers is not mentioned before; what the prophet meant by this pronoun must have been clear to the listener. The whole passage from ver. 7, refers, according to I. E., to Samaria; because of "the defenced city" of ver. 10; but that "city"

sword.”²⁵ The meaning of the sentence accordingly is : Samaria destroyed itself with its own instruments of war. Comp. השלח “the sword” (Joel ii. 8). More correctly, however, it may be compared with שלחך “thy plants” (Song iv. 13), especially because of the words : “on the day of the east wind.”²⁶ Samaria was punished with her own measure, she had quarrelled even with the people of her own villages,—which may be considered as her plants (שלחה)—therefore הנה the Lord removed²⁷ her ; comp. הונה²⁸ “he was removed” (2 Sam. xx. 13); ה replaces the radical י; as in הרה=ירה “he stretched forth” (xi. 8). קרים East wind.

9. *By this, therefore, shall the iniquity of Jacob be purged*, etc. That is, no evil shall befall him—for “the iniquity of Jacob” (עון יעקב) is the source of all his evils^{28a}—and the decree shall be rescinded, if they abolish idolatry. הסר *To take away*. Infinitive. The altar of Baal. ניר Chalk. מנפצות *Beaten in sunder*. Comp. תנפצם “Thou shalt break them” (Ps. ii. 9). לא יקמו *Shall not stand*. Shall not remain.²⁹

10. *The defenced city*. Samaria. בדר Shall be desolate. סעפיה *The branches thereof*. Comp. על שתי הסעפים “upon the two branches” (1 Kings xviii. 21).^{29a} The open towns are meant.

11. *The bough³⁰ thereof*. Comp. בקצירי “In my branch” (Job. xxix. 19). *They shall be broken off*. The pronoun “they” refers to פארות “the smaller branches,”³¹ while קציר signifies

is not proved by I. E. to be Samaria ; Kimchi leaves it doubtful, whether it is Samaria or Jerusalem. ²⁵ A. V., “When it shooteth forth.”

²⁶ The figure “the day of the east wind,” leads the reader to suppose that there is also a reference to “plants,” which are damaged by the east wind.

²⁷ A. V., “Stayeth.”—Being in continual conflict with her neighbours, Samaria was taken away from amongst them. ²⁸ Hophal of ינה.

^{28a} עון “iniquity” is, therefore, used here for רע “evil.”

²⁹ The use of קום “to rise,” in the sense of עמד “to stand,” is explained here by I. E. See xl. Note 20.

^{29a} A. V. “Between two opinions.” According to I. E. the halting between two opinions is compared with the restlessness of a bird that flies from one branch to the other ; and it seems as if I. E. intended to explain על שתי הסעפים rather than סעפיה because he passed this word over in silence, xvii. 6 ; secondly because he would have quoted סעיפיה (xvii. 6,) as another instance, and not הסעפים which differs from סעיפיה in this verse by the Dagesh in ב. It is, however, possible, that I. E. read סעפיה.

³⁰ A. V. “The boughs.”

³¹ I. E. supplies the feminine plural פארות “the smaller branches,” in order to make the subject agree with the predicate תשברנה ; he might, however,

"the large branch." מאיריו Some explain: "Collect;"³² comp. אריתי "I have gathered" (Song v. 1). Even the women that have no strength will break and gather them. Others: "Set on fire." The branches will be used as fuel. This is the right explanation. Comp. תאירו "ye kindle fire" (Mal. i. 10).

12. ביום ההוא In those days.³³ יחבט *Shall beat off*. Comp. תחבט "thou wilt beat" (Deut. xxiv. 10); חובט "beating" (Judg. vi. 11); therefore the expression חלקטו "you will be gathered together" is also used. *One by one*. Only a few will be left out of many.

13. *And it shall come to pass in that day*, etc. Then all the children of Ephraim³⁴ that are in exile will hasten to return to Jerusalem, seeing that their own kingdom has ceased to exist.

CHAPTER XXVIII.

1. *The drunkards of Ephraim*. The princes¹ indulged in wine. צבי *Beauty*. Comp. iv. 2. *Crown*. The royal crown, the king. ראש *The best*.² Comp. ראשי בשמים "the chief spices" (Song iv. 14). ניה שמיים *Valley of oil*.² There was so much of it, that it was like a valley full of oil. Comp. בניא "in the valley" (Deut. iii. 29). Others compare גיא with גא "proud" (xvi. 6), and say that the radical ה is omitted.³ הלומי *Overcome*. Comp. הלמוני "they have smitten me" (Prov. xxiii. 35).

supply סעיפיה, which is likewise the plural of a feminine noun, and is previously mentioned, while פארות is not hinted at in this chapter, unless we assume the identity of פארות and סעיפים.

³² A. V., "Set them on fire."

³³ See Note 1.

³⁴ Since Assyria and Egypt are named in this verse, and not Babylon, this prophecy is referred to the exile of the ten tribes, who will be glad to have an opportunity of returning to Jerusalem, and of joining their brethren in the worship of God.

¹ According to I. E. שכרי אפרים "the drunkards of Ephraim," is in apposition to עמרת נאות "the crown of pride," which he explains to signify the royal crown, and by metonymy, the kings or princes.

² A. V., "The head of the fat valleys."

³ Root גאה.—The difference in spelling, גיא (with י) and גא (without י) is entirely overlooked.

2. חזק *Mighty*. Attribute to יום "day," or חיל "host," which is to be supplied. שער קטב. The כ in כורם refers also to שער: "As a destroying wind." קטב Destruction. Comp. קטבך "thy destruction" (Hos. xiii. 14). הניח לארץ *He cast down to the earth*. God sent those storms and caused them to visit the earth. ביד *With the hand*. With His mighty hand.

3. עטרת *Crown*. Singular form but plural sense; there are many instances of this usage.

4. ציצת נובל "The blooming of the blossom which will fade away,"—comp. בת בבל השדורה "O daughter of Babylon, who art to be destroyed" (Psa. cxxxvii. 8)—or "the blossom of the fading plant," and this is better. כבכורה *As the hasty fruit*. As the fig that ripens before any of the summer fruit comes.

5. *In that day*, etc. This will be just the reverse of the fate of the crown of Ephraim; for the kingdom of the Lord will appear in Zion.

6. *To him that sitteth in judgment*. To the judges. God will strengthen them. שעה = שער. אל השער. *To the gate*. משיבי מלחמה. Some explain: "who turn the battle away from the gates." R. Moses Hakkohen renders the passage thus: "(God will give strength to those) who have escaped,"⁵ and this is the right explanation.

7. *They also*, etc. There are also some of the men of Judah that have erred through wine, etc. *The priest*, whose duty it is to teach; *the prophets*, whose duty it is to exhort the people. בראה *In the words of the prophet*,⁶ who rebukes the people; ברברי הראה = בראה, פקו פליליה, "they pervert judgment;" by the

⁴ A. V., "A fading flower."—I. E. supplies ציץ "blossom," or עלה "leaf," "plant," because of the incongruity of the feminine ציצת and the masculine נובל. There is besides, according to his opinion, a contradiction between "a fading flower," and "the glorious beauty," which he believes to be in apposition to the former; he explains therefore נובל to have the meaning of a participle future "that will fade away," and for a similar reason, השדורה (Psa. cxxxvii. 8): "that will be destroyed." The latter expression is explained by him differently in his commentary on the Psalms (ad locum).

⁵ According to the first explanation השעה (lit. "to the gate") is very strangely the same as השער מן (lit., "from the gate"). The literal translation of the phrase according to the other opinion is: "those who turn the battle to the gate," that is, those who come back in their flight to the gate to defend the town against the besieging army.

⁶ A. V., "In vision."

subject "they" the judges are meant, and the verb פָּקַד has a transitive meaning; or "the words of the judgment are unstable,"⁷ דְּבַרֵּי "the words of" being supplied. I prefer this latter explanation; for פָּקַד is intr.; comp. וַיִּפֹּק בְּרִיכִים, "and the tottering of the knees." (Nahum ii. 11.)

8. *For all tables are full of vomit*, etc. This is usually the case with drunken people. בְּלִי מָקוֹם *So that there is no place*, which is not full, etc.; comp. עַד אַפֶּס מָקוֹם "until there be no place," (v. 8). קִיָּא צוֹאָה *Asyndeta*. They are covered with filthiness from the top to the bottom.

9. *Whom shall he teach knowledge*, etc. When the prophet is about to reprove them, no one understands him; for because of the wine they have not their reason; they are like little children. שְׂמוּעָה *Doctrine*. A noun. נִמּוּלֵי *Those that are weaned*. This form can be both the absolute state of the noun as well as the construct; comp. הַשְּׂכוּנִי בִּאֹהֶלִים "they that dwell in tents" (Judg. viii., 11).⁸ עָתִיקִי *Drawn*. An adjective of the same root as יִעָרֵק "and he removed" (Gen. xii., 8).

10. *For precept must be upon precept*, etc. One must speak to them in the same way as the father speaks to his little child, that does not yet know much.⁹ צִו לְצִו "Precept after¹⁰ precept," or "precept joined to precept."¹¹ קִי לְקִי *Line after¹⁰ line*. This is just the way how writing is taught. *Here a little and there a little*. Little by little, gradually.

11. בִּלְעֵנִי שִׁפָּה *With laughing¹² lips*. Comp. לָעַן "derision" (Ps. lxxix., 4). The teacher speaks to the child in a laughing and mocking way. *And with another tongue*. The teacher usually tries to substitute letters which are easy to pronounce for the more difficult ones; in the same manner the prophet must speak, when he rebukes this people.

⁷ A. V., "They stumble in judgment."

⁸ I. E. means to say that the plural in the absolute state has sometimes the ending יָ; but he is not of opinion that the two forms of the noun for the absolute and construct state are used promiscuously. Comp. I. E. on xv. 1, and *ibid.* Note 2.

⁹ Some editions have יֵרַע עוֹד שְׁלֹא "that he should not continue to do evil," but according to I. E. the prophet describes here the mode of imparting knowledge to infants. The Br. Mus. MS. has שְׁלֹא יֵרַע עוֹד, and this reading has been adopted for the translation.

¹⁰ A. V., "Upon."

¹¹ The meaning of the preposition לְ in לְצִו is explained in this remark.

¹² A. V., "Stammering."

12. *He said.* The prophet said. *This is the rest*, etc. Jerusalem is the place of your rest; there procure rest for the weary; he shall not take refuge in Assyria or Egypt. המרנעה *The refreshing.* Comp. מרנע "rest" (Job vi. 16); both words are substantives. According to the grammarian of Jerusalem¹³ מרנעה is a participle.¹⁴ אבוא = אבו *They would.* Comp. ההלכו = ההלכו "who went" (Jos. x. 24).

13. *But the word of the Lord was unto them*, etc. They indeed thought that the word of God itself was of no importance; it was only a school-exercise to them.¹⁵ *That they might go*¹⁶ to Egypt. Comp. "Woe to those that go down to Egypt," etc. (xxx. 1), a portion of this same prophecy.¹⁷

14. *Ye scornful men*, that say mockingly, that the words of the Lord are like precept upon precept, etc. מושלי According to some, "they that rule;" comp. ממשלה "dominion;" but better, "the poets;" comp. המשלים "they that speak in proverbs" (Num. xxi. 27).

15. *We have made a covenant with death.* We shall not die now. חוזה *An agreement.* R. Moses Hakkohen says that חוזה (ver. 18) signifies a kind of prophecy; but how can he apply this explanation to the phrase חוזה עשינו?¹⁸ I think that חוזה means "pro-

¹³ This author is mentioned by I. E. several times, but always without his name. Comp. Moznaim, Introduction: וחכם ירושלמי לא ידענו שמו: "And a learned man from Jerusalem, whose name I do not know."

¹⁴ Participle Hiphil of רנע; lit.: "that which gives rest."

¹⁵ The word of God is compared with the lessons in reading and writing given to children. The meaning of the words are in that case immaterial. In the same way the people thought that the divine prophecies were only exercises of style and composition, either for the prophets in delivering, or for the public in hearing, them.

¹⁶ לא ילכו in לא למען of the Hebrew text is superfluous; the following quotation: "Woe unto," etc., proves that the words "to Egypt," contain the explanation of I. E., not the comment of the people on the words of the prophet.

¹⁷ From c. xxiv. to c. xxxv. is, according to R. Moses Hakkohen, whom I. E. seems to follow, one continuous prophecy concerning the Assyrian invasion and the destruction of the army of Sennacherib.

¹⁸ I. E. says that, although חוזה חוזה in the phrase חוזה חוזה לא תקום (ver. 18) might be explained to signify "prophecy," and the whole sentence to mean: "And what you prophesied concerning the grave will not be fulfilled," it is impossible to find that sense in the phrase חוזה חוזה עשינו, which has evidently the same meaning; חוזה חוזה and חוזה חוזה are therefore explained by the assumption of an ellipsis, to be the same as ברית חוזה ברית חוזה, "a cove-

phet," and explain חוזה עשינו to be the same as חוזה ברית חוזה "We have made a prophet's covenant," a covenant like that made by divine inspiration. שוט שוטף "An overflowing scourge," that is, famine; or better, "the scourge of an overflowing stream;" שוט שוטף = שוט נחל שוטף. כי *Although*. Comp. Ps. xli. 5.

16. *I will lay the foundation*. יסד is an adjective,¹⁹ derived from a Piel like אָסַד "he hath destroyed" (Lam. ii. 9).²⁰ Comp. וְשִׁבַּח אֲנִי "and I praise" (Koh. iv. 2); which is likewise transitive. *Tower*.²¹ Comp. וּבָחוּן "and towers" (xxxii. 14). Zion will be protected against the King of Assyria. מוֹסַד מוֹסַד *A sure foundation*. The first מוֹסַד is a noun, meaning "foundation;" it is a genitive, governed by the preceding noun יְקָרָה "the value of;" the second is a participle Hophal, like מוֹסֵב; the ס has therefore a Dagesh, as a substitute for the omitted silent letter (ו).²² *Shall not make haste*. For this prophecy refers to a very remote future.

17. *To the line, to the plummet*. The figure, taken from the line and plummet of the builders, is used because of the words "I will lay the foundation." Some are of opinion that Hezekiah is meant by the "tried stone." וַיֵּצֵא בָרַד *And the hail shall sweep away*. Comp. הַיָּעִים "the shovels." בָּרַד "the hail" is the subject to יֵצֵא, which is a transitive verb;²³ by "hail" the King of Assyria is here meant. וְסָתַר מֵיִם יִשְׁטְפוּ. Repeat כִּזְב "falsehood" after וְסָתַר; "And the waters shall overflow the hiding-place of falsehood;" or supply אֵלֶּה "these." And the waters will overflow the unstable hiding-place.²⁴

nant of a prophecy and a covenant of a prophet;" that is, "a covenant like that made by divine inspiration."

¹⁹ יסד and שִׁבַּח, according to I. E., may also be considered as participles of the Piël, the preformative ה of the Piël and Pual being sometimes dropped.

²⁰ The Piël past has two forms, פָּעַל and פָּעַל; it is with the latter that יסד is compared, and therefore אָסַד is quoted. Comp. Zakhōth, On the Piël.

²¹ A. V., "Tried."

²² The Hebrew text has לְבַלּוֹעַ הַכֶּפֶל "to compensate for the omission of the duplicate;" this does not refer to the ד, since the root is not סָדַר, but to the omission of ו, which is also noticed by the Masora; there should be two ו, one the mater lectionis, the other the first letter of the root. Comp. Zakhōth, On the Hiphil.

²³ What I. E. means by this additional remark, that יֵצֵא is transitive is not clear; it can hardly be otherwise.

²⁴ In the Hebrew text the words וְסָתַר מֵיִם יִשְׁטְפוּ are with-

18. *And shall be disannulled.* Comp. יכפרנה "he will pacify it," that is, will annul or remove it. וברית חוותכם=והוותכם. And your prophetical agreement.²⁵ והייתם *Then you shall be.* The ו has the same force as وَ in Arabic; ²⁶ comp. ביום השלישי "on the third day, then Abraham lifted up" (Gen. xxii. 4).

19. *That it goeth forth.* That the overflowing river²⁷ goeth forth. זועה *Vexation.* It is not the same as זעוה (Deut. xxviii. 25), with transposition of letters, as many²⁸ think; but it is derived from זוע "to tremble," "to move;" comp. ולא זע "and he moved not" (Est. v. 9); the ו in the middle is analogous to the ו of מָוֶה "death." The meaning of the whole phrase is: Whoever hears of you, of what has befallen you, will be afraid.

20. *The mattress,*²⁹ which is underneath in the bed. מהשתרע *than that a man can stretch himself on it.* Comp. שרוע "superfluous" "too long" (Lev. xxii. 23). המכסה=המסכה *The covering.* כהתכנס. It is Infinitive of כנס "to assemble;" comp. כנוס "gather together" (Est. iv. 16); and means "When many gather together under it."³⁰ The figure refers to the people and its rulers.³¹

21. *As in mount Perazim,* known by the wars of David (2 Sam. v. 20); the place was called בעל פריצים "place of breaches," because the Philistines were suddenly defeated there in a miraculous way. *As in the valley of Gibeon* (Jos. x. 12), where sun and moon stood still. *That He may do His work, His strange work.*

out sense; there is no occasion whatever for the addition of מַחֲסֶה, since וְכֹתֵר is nearly the same as מַחֲסֶה. But comparing this verse with ver. 15, we find that the word next to מַחֲסֶה, namely כֹּזֵב, is probably to be repeated. In the second explanation סֹתֵר מַיִם, "the hiding-place of water," = כֹּזֵב, "the hiding-place of falsehood," = the false or unstable hiding-place; and the literal translation of the whole phrase is: "and the hiding-place of waters, these (the waters) will overflow." This latter interpretation is supported by the accents which join מַיִם with סֹתֵר.

²⁵ A. V., "And your agreement."

²⁶ To introduce the apodosis when the protasis precedes; the phrase ביום השלישי is treated as the full sentence ויהי ביום השלישי "When the third day came."

²⁷ "The overflowing scourge" of the preceding verse.

²⁸ Among them I. E. himself in his commentary on Deut. xxviii. 25.

²⁹ A. V., "The bed."

³⁰ A. V., "Than that he can wrap himself in it."

³¹ Both the people and its rulers fail to give each other comfort and protection.

In the same way God will make a strange war against Israel, such as was never heard of before. *And bring to pass His act, His strange act.* A mere repetition of the preceding idea, not an exceptional instance.

22. מוטרִיכֶם = מוטרֹותִיכֶם Bands. ונחרצה *Even determined.* Comp. חרצת "thou hast decided" (1 Kings xx. 40).

23. *Hear my voice, hear my speech.* Parallelism.

24. *Doth the plowman, etc.* The plowman tills the ground once and twice, and sows, then the earth by its natural power brings forth the increase. יפתח *He opens, and he breaks the clods*, that is, he prepares the field; comp. Hos. x. 11. יפתח and וישרר are a repetition of the same idea in different words.

25. שוה *He hath made plain.* Derived from שוה "equal;" comp. נשחווה "alike" (Prov. xxvii. 15). קצה A kind of cummin, but smaller and black. שורה According to some, "good;" according to others, "with measure"; comp. במשורה "with the measure" (Lev. xix. 35), and this is right. וישערה *And barley.* It is well known.³² נסמן *Marked.* Comp. סימן "sign." נבלתו *In its place.* Comp. מנבלות "measured" ³³ (Ex. xxviii. 14).

26. ויסרו *For the Lord instructed him.*³⁴ The Lord has already instructed him, who sows and scatters the seed, and taught him how to do it. למשפט *According to the custom,*³⁵ to do as it is usually done; comp. במשפט "after the manner" (Num. xxix. 32). *His God doth teach him.* The same.³⁶

27. בחרוץ *With a threshing instrument.* Comp. xli. 15. יסב

³² This remark seems to be quite superfluous, especially since חזקה did not enlist any such observation from the commentator. The words השעורה ידועה in the Hebrew text, present two other difficulties; firstly, the fem. ידועה is required; secondly, the repetition of שעורה is not the usual style of I. E. The two words contain most probably the explanation of נסמן, and are a corruption of בישעור ידוע, "in a well-known measure."

³³ This explanation is given in the abridged commentary on Exodus, but in the large one he declares it too hard to find the exact meaning of the expression. A. V., "At the ends."

³⁴ A. V., "For his God doth instruct him."

³⁵ A. V., "To discretion." I. E. seems to lay stress on the definite article in למשפט "according to the usual well-known custom."

³⁶ The same as ויסרו למשפט. I. E. does not explain the change of the tense in the two verbs; the first (ויסרו) being past, the second (יִסְרֶנּוּ) future; ויסרו could also be explained to be future by the conversive ו, but I. E. paraphrases it כבר יסר, "hath already instructed him."

Neither is turned about. Repeat לֹא, the negation of the first part of the verse, before יִסֹּב.

28. *Bread corn is bruised.* It is customary for bread corn to be bruised. אֲרוּשׁ *To thresh.* The א is prosthetic, as in אֲזוּרְעָר "thine arm" (Jer. xxxii. 21). וְהִטְמֵם *And he turneth, etc.*³⁷ And when he turns the wheel of his cart to till the field, his horsemen will then not break it (the corn), for God has appointed every thing for its proper season; therefore the prophet continues:

29. *This also cometh from the Lord,* namely, that he shall not bruise it always. הַפְּלִיא עֲצָה *Who is wonderful in counsel.* הַגְּדִיל *Who is great in wisdom.*³⁸ R. Moses Hakkohen derives תְּלוּשִׁיה from יֵשׁ "substance."³⁹—The nature of the earth and the seeds is better than the character of man, who hears the words of the prophet without any profit. The reverse⁴⁰ is expressed by a similar figure: "Let my doctrine drop like rain," as I explained (Deut. xxxii. 2).

CHAPTER XXIX.

1. *Ariel.* Jerusalem. According to some, Ariel is the name of Jerusalem, on account of the altar therein, which is called הָרֵאֵל and also אֲרִיאֵל "Harel" and "Ariel" (Ez. xliii. 15, 16); for the letters אֵלֶּה וְיֵשׁ interchange¹; according to others, on account of her planet being the lion; but this is absurd. קִרְיָה *The city*; it is in the construct state; supply אֵמֶת "of truth," or some similar word: "the city of truth, where David hath dwelt;" or "the city, where David dwelt," since the whole sentence, with the past tense of a verb, can in this case be considered as a noun in the genitive governed by a preceding substantive; comp. בְּרֵאשִׁית בְּרָא "in the beginning, when God

³⁷ A. V., "Nor break it with a wheel of his cart." I. E. does not refer to this phrase the negation in the beginning of the verse.

³⁸ A. V., "Excellent in working."

³⁹ Comp. Commentary (assigned to I. E.) on Prov. ii. 7: The wisdom is called תְּלוּשִׁיה, "substance," because it is true substance, it is everlasting.

⁴⁰ To listen to the words of the prophet with advantage.

¹ Strictly speaking, there is, besides the interchange of אֵלֶּה and הֵן, the omission of י in הָרֵאֵל.

created," etc. (Gen. i. 1); 'חללת דבר וני' "the beginning of the Lord's speaking to Hosea" (Hos. i. 1). *לספח* *Add.* Comp. *לספח* "to add" (Num. xxxii. 14). *הנפים* *Sacrifices.* *ינקפו* "Will cease." It is a neuter verb. It can also be rendered: "they shall kill," *ינקפו* being explained to be a transitive verb with the omission of the subject (*הנפים* "the men that kill"); comp. *ויאמר ליוסף* "and one said to Joseph" ² (Gen. xlviii. 1).

2. *To Ariel.* To Jerusalem. *תאניה ואניה* *Heaviness and sorrow.* Comp. *ואנו* "and they shall mourn" (xix. 8). According to others, "A waste place," the two words being derived from *אנה* "where;" the meaning of the phrase is, that only her place will be left.³ *והיחה לי כאריאל* *And it shall be unto me as Ariel*, as the altar which is desolate of sacrifices,⁴ or like an altar, because the inhabitants will be slaughtered.

3. *כדור* *Suddenly.*⁵ Comp. xxii. 18.⁶ *מצב = מצב* A tower set up.⁷

4. *And thou shalt be brought down.* This applies to the words of Hezekiah's messengers to Rabshakeh.⁸ *Thou shalt speak out of the ground.* Thou shalt speak so, as if the voice came from the depth of the earth. *כאב* *As a potter.*⁹ Comp. *כאבת* "as bottles."—The potter, because of his vocation,¹⁰ speaks from below.

5. *כאבק דק* *Like small dust.* Some word must be supplied, because of *אבק* being in the construct state.¹¹ *The multitude of*

² See note on ii. 4.

³ Concerning the use of two different forms of the same word consecutively, see I. E. on iii. 1, and note 1.

⁴ Jerusalem will be similarly desolate of its inhabitants.

⁵ A. V., "Round about."

⁶ It is not clear what I. E. means by comparing this passage with xxii. 18. *כדור* in that verse means "a ball," "a round thing." It would be rather far-fetched to suppose that it meant here "as quickly and as suddenly as a ball flying through the air meets us." See c. xxii., note 26.

⁷ A. V., "With a mount."

⁸ Comp. xxxvi. 11.

⁹ A. V., "As of one that hath a familiar spirit."

¹⁰ The potter was mostly occupied with his work below the surface of the earth.

¹¹ Our editions have *כֶּאֱבֶק*, in the absolute state; I. E. read *כֶּאֱבֶק* "as the dust of," and requires the supplement of a genitive. The translation of the sentence according to I. E. would be, "and the multitude of thy strangers shall be small as the dust of."

thy strangers. The army of the Assyrians. *Yet it shall be at an instant, suddenly.* All this, mentioned before, shall take place suddenly.

6. *By the Lord, etc.* From the Lord will this visitation come against the besiegers. *With thunder* from above. *With earthquake* below. *With great noise, with storm and tempest, and flame of fire.* All this refers to the angel that was sent to destroy the Assyrian army.

7. *Shall be as a dream, etc.* It will be like a dream; it causes man to see things by night, which, when he awakes, are no more. This was to be the case with the Assyrian camp. צוֹבִיָּה = וְאִנְשֵׁי מְצֻרֹתָהּ = וּמְצֻרֹתָהּ צוֹבֵאֶיהָ Her hosts.¹² “And the men engaged in her siege,”¹³ or “And all the towers of the besiegers.”

8. וְהִנֵּה *And behold.* The word חֲלוֹם “dream,” is usually followed by וְהִנֵּה “and behold,” or “as if;” the subject to the following הָעָם הַרְעָבָה “the hungry.” שׁוֹקֵקָה Desirous to drink.¹⁴

9. *Stay yourselves.* The prophet addresses the men of Zion who will be curious to know how this will happen, and what the meaning of this prophecy is.—The prophet speaks in the same manner as people use to speak one to another; and why do they still not understand him? because *they are drunken, but not with wine.*

10. נִסָּךְ *He has covered.*¹⁵ Comp. וְהִמְסִכָה “and the covering” (xxviii. 20). *Upon you.* Upon the inhabitants of Zion. וַיַּעֲצֵם *And he closed.* Derived from עָצָם “bone;” “he put, as it were, a bone on your eyes.” כִּסָּה *He covered.* This proves that נִסָּךְ has also the meaning, “he covered.”¹⁶

11. *The vision of all.* Every prophecy. *For it is sealed.* They cannot understand it; the same meaning is contained in the words, “seal the law” (viii. 16),¹⁷ as I explained.

12. *And the book is delivered, etc.* Neither the wise men nor those that have no intellect will understand this prophecy.¹⁸

¹² A. V., “Those that fight against her.” ¹³ A. V., “And her munition.”

¹⁴ A. V., “Hath appetite.”

¹⁵ A. V., “Hath poured out.”

¹⁶ In truth, the word כִּסָּה does not at all prove the correctness of I. E.'s explanation concerning נִסָּךְ; the parallelism of the verse is the same, whether we explain נִסָּךְ to mean “to pour out,” or “to cover.”

¹⁷ God told the prophet to leave the prophecy for the present unexplained.

¹⁸ Neither the wise will understand it by their own reasoning, because it is

13. *He vexeth himself.*¹⁹ Comp. והננשים "the taskmasters" (Exod. v. 13). It is Niph.—They will afflict themselves in vain with fasting. בפיו *With his mouth.* With the mouth of each of them.²⁰ מלמדה *Accustomed.*²¹ Comp. לא למד "unaccustomed," (Jer. xxxi. 18).

14. *Behold I will proceed,* comp. ונשא אֲנִי "and I am left" (Ez. ix. 8); אֲמַלֵּל אֲנִי "I am withering" (Ps. vi. 3); אֲמַלֵּל is the third person past, because of the Pathah under ל. Some explain יוֹסִיף to be a participle like תוֹסִיד "supporting"²² (Ps. xvi. 5). להפליא את העם הזה הפלא ופלא *To be very embarrassing to this people,*²³ that they shall not understand, that "the wisdom of the wise shall be lost," etc. Others explain this phrase thus: "To do a marvellous work among this people;" comp. עֲשֵׂה פִּלְאֵי "who performs wonders" (Ex. xv. 11). I explain it in the following way: "To do to this people a wonderful thing like this."²⁴

15. *That seek deep in the depth of their hearts.* להסתיר=לסתיר *To hide.* Comp. להשמיר=לשמיר "to destroy" (xxiii. 11).

16. *You are going from the truth.*²⁵ אם כחמר היוצר יחשב *Shall man be esteemed as the potter's clay.*²⁶ ויצר *And the thing framed.* It is derived from יצר "to form." ליצרו *Of him that framed it.* Comp. לִי "of me" (Gen. xx. 13).

17. *A little.* A little while, a few days. *And Lebanon shall be turned,* etc. And the Lebanon, that yields more fruit than Karmel, will become like Karmel, and the latter like a forest; that is to say, they will have scanty food.

18. *And in that day shall the deaf hear,* etc. Then they will under-

not open to them, nor the rest of the people, because it will not be explained to them by the prophet.

¹⁹ A. V., "Draw near." Our editions have נָנֵשׁ; I. E. read נָנֵשׁ, which seems to be right according to the Masora. See Kimchi ad locum.

²⁰ See I. E. on iii. 12.

²¹ A. V., "Taught."

²² יוֹסִיף is either the third person future of the Hiphil, and strangely joined with the pronoun of the first person, as in the other instances quoted by I. E., or participle Kal of יָסַף, formed like תוֹסִיף with Hirek instead of Zere in the second syllable.

²³ A. V., "To do a marvellous work among this people."

²⁴ That the wisdom of the wise shall be lost, etc.

²⁵ A. V., "Your turning of things upside down."

²⁶ A. V., "Shall be esteemed as the potter's clay."

stand the words of the prophecy, and those blind men will not see, until they have already been in darkness.

19. *The meek also shall increase*, etc. The righteous will escape, when the fortified towns of Judah will be taken, and the judges of Ahaz will be no more, as I explained above (i. 26).²⁷

20. אָפֶס *Is brought to naught*. Comp. Gen. xlvii. 15. שָׁקַר *That watch*. Comp. לִשְׁקֹר "to watch" (Prov. viii. 34).

21. מַחֲמִי' אִם בְּרַבֵּר "That make a man an offender for a word," that watch the words of man, and accuse him, in order to see him punished; or "that cause others to sin by their words." יָקוּשׁוּ *They lay a snare*. Comp. מִקְשָׁ "snare" (Deut. vii. 16). R. Moses Hakkohen explains יָקוּשׁוּ "they rebuke," comparing it with הִתְקַשְׁשׁוּ וְקָשׁוּ "be rebuked and rebuke" (Zeph. ii. 1), and says that the שׁ ought to have a Dagesh.²⁸

22. *Who redeemed Abraham*, by taking him away from amongst the wicked. יָחִוּן *Shall wax pale*. The root חוּר "to be white" is frequent in Chaldee.

23. *For when he seeth his children*, etc. For when he sees his children, and the good which I shall do to the pious, they—he and his children—shall sanctify my name. יִרְצִי "They will cause others to fear" the God of Israel, or "they shall be afraid," intransitive.²⁹ Having mentioned Jacob, the prophet says metaphorically, "they will sanctify," etc. that is to say, if Jacob were alive and saw his pious children, and the wonders which God performed for their sake, he would join his children in sanctifying His name; for He was the holy one of Jacob.

24. וְרִנָּיִם *And they that murmured*, comp. וְתִרְנְנוּ "and you were murmuring" (Deut. i. 27). They are the opposite of "those that learn doctrine."

²⁷ See c. i. Note 48.

²⁸ In the commentary of I. E. on Zeph., R. Moses Hakkohen is quoted to explain הִתְקַבְּצוּ by הִתְקַשְׁשׁוּ וְקָשׁוּ "come together;" while the other explanation הִתְקַבְּצוּ וְהִתְקַשְׁשׁוּ "be rebuked and rebuke" is given anonymously, as if it were the opinion of I. E. himself.

²⁹ פִּוְעֵל עֹמֵד is here used in the Hebrew text only to express that the verb is not causative, that it does not mean יִרְאוּ אֲחֵרִים "they will cause others to fear." The expression פִּוְעֵל עֹמֵד comprehends more than the term "intransitive," and signifies sometimes a "transitive verb" if contrasted with a "causative transitive verb."

CHAPTER XXX.

1. *Woe to.*¹ מני=מני *Of me.* (Comp. xxii. 4). והמסכה *And that cover with a covering.* Comp. והמסכה "and the covering" (xxviii. 20). It is figuratively used for counsel.² ולא רוחי = *But not of my spirit*, that is, of my prophecy.

2. *That walk to go down*, etc. This verse explains the preceding. במעוז *In the strength of.* מ retains its vowel, although the word is in the construct state, because of the second and third letter of the root being the same.³

3. והחסות *And the trust.* A noun; it is the contracted form of חסיות; comp. עבדות "slavery" (Ezr. ix. 8).

4. שרי *His princes.* The princes of the people;⁴ they sent even their princes to Egypt, that the Egyptians might deliver Jerusalem from the Assyrians.

5. כל הוביש=כל הבאיש. The א is superfluous; הבאיש is transitive, "Every one blamed"⁵ those that had gone to Egypt; for they went to "a people that would not profit them."

6. *The burden of the beasts of the south.* This refers to those that went down to Egypt. South. Egypt, which is in the south of Palestine. The prophet says that, on their way, those messengers would meet wild beasts, as bears, tigers, etc.; this is expressed in the words "a lion, a leopard, amongst them an asp,

¹ See c. i. Note 13. ♀

² There is no doubt that מסכה is parallel to עצה and has a similar meaning; but it appears to be a far-fetched explanation, to consider "covering" as a figure for "counsel," simply because counsel is usually given secretly.

³ Root עוז, —Nouns with a preformative מ, derived from verbs עיז and עיז are alike, e.g., קעוז "strength," root עוז: מקום "place," root קום; in the construct state, however, they differ; the former retains the Kamez under מ, the latter changes it into Sheva.

⁴ The י in חסיות is substituted for the third radical ה, of חסה; נלות "captivity" (Obad. 20) is formed of נלה in a similar manner, with the entire omission of the third radical.

⁵ The substantive עם "people," to which the pronominal suffix יו refers, is not mentioned before, but is implied in בנים סוררים (ver 1.)

⁶ A. V., "They were all ashamed."

etc." בארץ צרה *In a narrow land*,⁷ whence they will not be able to escape. *They will carry*, etc. Those messengers will carry their property on the back of the mules, in order to bring it to Egypt into safety. חיליהם *Their property*. Comp. החיל "the property" (Deut. viii. 17). רבשת *Bunches*. Hap. leg.—The beasts of the south will do them much damage.

7. לזאת *To this*.⁸ To Jerusalem. רחב הם שבת *Their strength is to sit still*. He who remains in Jerusalem, and will not go down to Egypt, will be strong and safe.

8. *Now go*. Now go with them; the prophet has hesitated to be together with them. חקה *Note it*. חקה is without Dagesh in ה; some copies have the Dagesh; it is the imperative instead of חוקקה or חוקקה or חוקקה.⁹

9. כחשים *Lying*. Adjective of the same form as אַכְרִים "husbandmen;" the כ has Segol, on account of the guttural letter which follows. שמעו Infinitive. "To hear."

10. *See not*. You shall not prophesy. לראים *To the seers*. To those that see a divine vision. נכחות *Upright things*. Comp. דברך טובים ונכוחים "thy words are good and upright" (2 Sam. xv. 3). It is an adjective.¹⁰ רברי חלקות = חלקות "words of flattery;" חלקות is a substantive; so also מהתלות = מהתלות "words of mockery."

11. *Get you out of the way*, etc. These words are addressed by the people to the prophets. *Cause the Holy One*, etc. Cause the mention or the name of the Holy One of Israel to cease, etc.¹¹

12. *Ye despise this word*, the prophecy. בעישק *In oppression*. In the money wrongly taken from the nation.¹² ונלון *And a per-*

⁷ A. V., "Into the land of trouble and anguish."—I. E. takes צרה in a more literal sense, "narrow;" they will be pressed in, in such a way, that they will not be able to get out again.

⁸ A. V., "Concerning this," that is, concerning Egypt.

⁹ It is either the imperative with a paragodic ה, the contracted form of חוקקה or with the pronominal suffix ה = חוקקה = חוקקה.

¹⁰ See c. iii. Note 5. I. E. does not explain why חלקות is a substantive (שם), and נכחות an adjective (שם התואר); perhaps because the verb דברו implies the masculine substantive, דברים "words," with which the feminine חלקות, if taken as an adjective, would not agree.

¹¹ The Holy One himself cannot be caused to cease; Omnipresence is one of His essential attributes.

¹² The ו before בממון in the Hebrew text seems to be superfluous; בממון is not the explanation of נלון, since this is explained by הפך הישר, "the opposite

verse thing.¹³ נלוו is an adjective; supply דבר "thing." Comp. תועבת ה' נלוו "the perverse (man or thing)¹⁴ is an abomination to the Lord." נלוו is the opposite of ישר "upright."

13. Therefore,¹⁵ because you trust in the money, which you send to the King of Assyria, that he shall not come.¹⁶ This iniquity shall be to you, etc., that is, it will destroy you. כפרץ = נופל = כפרץ מנדל נופל As a breach of a falling tower.¹⁷ נבעה = אבעבועות דבר נבעה A swelling thing.¹⁷ Of the same root is נבעה "blains" (Exod. ix. 9). נבעה can also be joined with פרץ: "a swelling breach." לפתע פתאם Suddenly at an instant. The two words have nearly the same meaning; comp. עפר ארמת "the dust of the earth" (Dan. xii. 12).¹⁸

14. Vessel. He shall not spare, to break it. אש לחתות אש To take fire. Comp. יחה אש "he takes fire" (Prov. vi. 27). נחלים אתה חותה "thou shalt heap coals of fire" (ib. xxv. 22). במכתחו In the bursting of it. Derived from כתח, a verb ע"ע.¹⁹ ולחשוף מים And to take water. Lit., "to reveal the water," which is hidden. Comp. מחשוף "to make appear" (Gen. xxx. 37); חשף "he made bare," (lii. 10). נבא Pit. Comp. ונבאיו "and its pits." (Ez. xlii. 11), and נבא, the Chaldaean translation of בור (xiv. 15). This prophecy refers to those that went down to Egypt for assistance.

15. בשובה In rest.²⁰ Comp. שובה "give rest"²⁰ (Num. x. 36).

of upright," but that of בעשק, and refers to the money taken from the people for the King of Assyria.

¹³ A. V., "Perverseness."

¹⁴ A. V., "The froward."

¹⁵ לכן, in the Hebrew original, is not part of the explanation, but the first word of the next verse, which is to be explained.

¹⁶ Comp. 2 Kings xviii. 15, 16.

¹⁷ A. V., "As a breach ready to fall, swelling out."

¹⁸ This construction, the combination of two similar nouns, the one in the genitive governed by the other, is met with more frequently than I. E. seems to suppose. It expresses a kind of superlative, e. g., קדש הקדשים "the most holy;" so also לפתע פתאם "most suddenly."

¹⁹ The Hebrew text has והוא מפעלי הכפל "it is a verb ע"ע;" but it is impossible to suppose, that I. E. meant to say, that לחתות is derived from חתה, since he quotes as a parallel חותה, which can only be the participle Kal of חתה. Before והוא either כתות or במכתחו with some explanation is wanting. The commentary on the whole verse is rather deranged; the remark on לחשוף is interrupted by the explanation of נבא.

²⁰ A. V., "In returning," "Return."—In his commentary on the Pentateuch I. E. mentions this explanation as the opinion of the grammarian R. Judah,

You will find salvation at home, and you need not go down to Egypt.

16. נָנוּס. According to the grammarian R. Jonah: "we shall lift ourselves up"; he compares it with גָּס "banner" (that is lifted up), and gives thus to נָנוּס a meaning similar to that of נִרְכַּב "we will ride," as required by the parallelism. Others taking נָנוּס in its usual sense, "we shall flee," explain the passage thus: You fled without cause, you will therefore be compelled to flee by your pursuers. קַל *The swift*. An epithet of the horse, as is כָּר "swift" of the camel.²¹

17. אֶלֶף אֶחָד *Thousand*. It is in the constr. st. אֶלֶף אֶחָד "The thousand men of one" of you; ²² אֶחָד signifies "the officer." The meaning of the whole phrase is: An officer over a thousand men will flee at the threatening of one man. *Shall ye flee*, shall all of you flee. *Till ye be left as a beacon upon the top of a mountain*, etc., till a few out of many will be left. I think that the words "as an ensign on a hill" refer to those who remained in Jerusalem and did not go down to Egypt.²³

18. *Will the Lord wait*. An anthropomorphism. לַחֲנֹנֶכָּם *That He may be gracious unto you*. A verb עָ"ע like לַחֲמֹם "to warm" (xlvi. 14); it is the Kal like לִשְׁכַּב "to lie" (Gen. xxxiv. 7); all these forms, however, are irregular.²⁴ *And therefore will He be exalted, that He may have mercy upon you, for the Lord is a God of judgment*, He will do judgment on Assyria for your sake.

who says, that שׁוּב with an accusative, means "to give rest," and that the neuter verb שׁוּב "to return" is never used with an accusative.

²¹ Comp. I. E. on xvi. 1. and on Gen. xxxi. 34.

²² The Hebrew text has אֶחָד מֵהֶם אֶל אֶחָד מֵהֶם, which is to be altered into אֶחָד מֵהֶם אֶל אֶחָד מֵהֶם; because אֶחָד מֵהֶם would be quite superfluous, since there is no other noun that would be the genitive governed by אֶל, and I. E., satisfying himself with אֶחָד מֵהֶם or אֶחָד מֵהֶם, leaves it generally to the reader to find the genitive referred to; מֵהֶם would refer to the enemies; but it is evident from the whole remark that the first אֶחָד, which refers to the Israelites addressed by the prophet, is to be explained, not the second.

²³ It seems as if I. E. meant to say, that the first figure "as a beacon on the top of a mountain" refers to their small number, the second figure "as an ensign on a hill" to their glory and happiness, by which they will attract all nations.

²⁴ The Pathah or long Kamez (a) instead of the Holem or short Kamez (o) under the second radical in the infinitive Kal is probably the irregularity referred to by I. E.

19. *Thou shalt weep no more*, says the prophet to his people, for *he will be*, etc. God will be gracious unto thee. לקול ועקר. The ל indicates the cause: "At the voice of thy cry," that is, because thou hast cried unto Him. עקר *He hath answered thee*. It is an irregular form; comp. פאָרד "He hath glorified thee" (lv. 5).²⁵

20. לחם צר *Scanty bread*.²⁶ They were afflicted with famine, as I said before (xxix. 17). מים לחץ *The water of affliction*. מים is not in the construct state, but מי "the waters of" is to be supplied. לחץ = מים לחץ; comp. האהלה שרה = אהל האהלה שרה "to the tent, namely to the tent of Sarah." (Gen. xxiv. 67).

21. *And thine ears*, etc. Thou wilt see thy teachers before thee, and hear the words of thy prophets and instructors, that call after thee from behind. Some explain the words "thine eyes shall see" and "thine ears shall hear" to express figuratively the seeing and understanding of the heart. תאמינו = תמינו; א is substituted for י as is frequently done. *When you turn to the right hand*, etc.: When you are about to depart from the right way, either to the right or to the left, you will hear distinctly the words of them that show the right way.

22. צפוי *The covering*. A noun. אפודת *The ornament of*. The ornamental covering over the image.—Thou shalt cast them away, for they can be of no use.²⁷ דוה *A menstruous woman*,²⁸ that is unclean, and whom no clean person may touch.²⁹

23. *Then shall he give*, etc., *that thou shalt sow*, after the death of the King of Assyria. כר = כר (Gen. xiii. 10), "Plain;"³⁰ comp. עין = בנת עין "the apple of the eye" (Lam. xii. 18). *In that day shall thy cattle feed*, etc. Such will be the abundance of corn and fruit.³¹

²⁵ The form is irregular by having ך instead of ך,

²⁶ A. V., "The bread of adversity."

²⁷ Comp. Deut. xiii. 18.

²⁸ A. V., "menstruous cloth."

²⁹ The terms "clean and unclean" have the same meaning as defined in the Pentateuch by the laws concerning the "clean and the unclean," especially Lev. xiii. 15.

³⁰ A. V., "Pastures." ³¹ The cattle will feed on the wide plains, which are generally not used for pasture but for corn.

³² A. V., "Clean." According to I. E. "provender which is leaven," that is, provender which is well prepared: there is a sufficient supply of it, and it can therefore be prepared in the best way. Comp. I. E., on חזון i. 17. Note 40.

24. *The oxen and young asses that ear the ground, that are employed in ploughing the fields.* אֱלִפִּים *Oxen.* Comp. אֱלִפִּיךְ "thine oxen" (Deut. vii. 13). בָּלִיל *Provender.* Comp. Job vi. 5. חֲמִיץ=חֶמֶץ "Leaven."³² אִשֶּׁר זָרָה *Which he winnows.*³³ Supply אִתּוֹ "it."³⁴ בִּרְחַת *With the shovel.* Derived from רוּחַ "wind." It is an instrument used for the same purpose as מְזִירָה³⁵ "the fan."

25. בָּלִי *Rivers.* Comp. יוֹבֵל "river" (Jer. xvii. 8). *And there shall be upon every high mountain, etc.* The rain will come in such quantity, that the water will remain upon the mountains.³⁶ *In the day of great slaughter, etc.* When people will die through the fall of³⁷ towers. It is a kind of consolation to learn, that when ten die, myriads are kept alive: for although the wall might fall upon the widow through the rain, the Lord will not keep it back from coming down and giving life to many; the rain has no knowledge that it should come down upon one place and not at the same time upon the neighbouring ones.

26. *Moreover the light of the moon, etc.* All commentators refer this verse to the Messianic period, to the time of the war of Gog and Magog;³⁸ only R. Moses Hakkohen is of opinion, that all this part of the book³⁹ refers to one and the same event.⁴⁰ We read *e. g.* in the next chapter (ver 1.): "Woe unto them that go down to Egypt;" the same we read above (ver. 2). The meaning of this verse is, that the Lord will increase the light of the moon and sun after the rain in a wonderful way.⁴¹ *Sevenfold,*

³² A. V., "Which hath been winnowed."

³⁴ I. E. supplies אִתּוֹ, though not necessary, to indicate more clearly that זָרָה is participle active Kal, and not the past of Pual.

³⁵ The Hebrew text has וּבִמְזִירָה "and with the fan," which is either superfluous since it is not followed by any explanation, or it is to be altered into כְּמִזְרָה "like the fan," as is done in the translation.

³⁶ The hills and mountains are deprived of the water which they receive from the rain in a very short time; the water partly evaporating, partly flowing down to the plains. They retain of course the more of the water, the greater its supply is.

³⁷ The rain will come in such quantity that the houses and towers will fall and bury under their ruins many people.

³⁸ See c. xxiv. Note 18.

³⁹ c. xxiv.—xxxv.

⁴⁰ To the invasion of Palestine by the Assyrians, and the ultimate destruction of the army of Sennacherib before Jerusalem.

⁴¹ The Hebrew text has וְזֶה דָּבָר פֶּלִאָה; lit.: "and this is a wonderful thing;"

the prophet himself explains it, *as the light of seven days* taken together. *In the day that the Lord bindeth up*, etc. When the Lord heals the wounds of Israel; it refers either to the time of the war of Gog or to the time of the Assyrian dominion.

27. *The name of the Lord*, the report of what He has done to the army of Assyria. *From far*. From heaven; the angel that smote the Assyrians came down from heaven. מִשְׁמָחָה *Smoke*.⁴³ Comp. הַמִּשְׁמָחָה "the smoke"⁴³ (Judg. xx. 40); there are many words for "smoke."⁴⁴

28. *And His breath*. The breath that comes out of His mouth; a figurative expression for the work of the angel.⁴⁵ לְהַנִּיף. Most of the commentaries say that לְהַנִּיף is the same as לְהַנִּיף, "to wave;"⁴⁶ but R. Moses Hakkohen is of opinion, that it means "to bridle," and that by "the breath of God," the false spirit, described by Micaiah (1 Kgs. xxii. 19—23) is to be understood; and this is the right explanation. *And there shall be a bridle in the jaws of the people, causing them to err*. The bridle is put in the mouth of the horse, to make it go the right way, but the spirit mentioned here, will be מוֹתֵעָה רֶסֶן "a misleading bridle." The same idea is expressed by בִּנְפֹת שׁוֹא, "to bridle,"⁴⁶ and this proves that לְהַנִּיף has the meaning "to bridle."

29. *To you, to Judah*. *As in the night when a holy solemnity is kept*, In the night of the passover. Our sages said therefore, that the Assyrian army was destroyed on the Passover night.⁴⁷ לְבוֹא *To come*. To be joined with כְּהוֹלֵךְ "as when one goeth."⁴⁸

but since I. E. does not explain why it is a wonder that the sun shines brighter after the rain than before, it must be referred to the manner in which this prophecy will be fulfilled, especially to the intensity of the light, that it will be "sevenfold," etc., and is to be translated, "and this will be done in a wonderful way."

⁴³ A. V., "Heavy."

⁴³ A. V., "The flame."

⁴⁴ In the Hebrew text the word כִּמְהָרַת "many" before שְׂמֹחֹת, or רַבּוֹת "many" after it, is omitted.

⁴⁵ This refers to the angel that destroyed the Assyrian army. Comp. xxxvii. 36.

⁴⁶ A. V., "To sift with the sieve of vanity."

⁴⁷ See Targum Jonathan, and Rashi, ad locum: "This rejoicing will come to you on the eve of Passover."

⁴⁸ The infinitive לְבוֹא could also be joined with the principal sentence in this way: Ye shall have a song, etc., when you come to the mountain, etc. Comp. Kimchi, ad locum.

30. *And the Lord shall cause His glorious voice to be heard.* The people will be frightened, as they are when they hear the thunder.⁴⁹ וְנִחַת *And the lighting down.* Comp. וְנִחַת "and it cometh down" (Ps. xxxviii. 3). *And shall show to all people.* בְּזַעַף *With the indignation.* The preposition ב governs also the nouns לֵהָב, נִפְץ, etc. נִפְץ *With scattering.* Comp. תִּנְפֹּץ "thou wilt scatter them" (Ps. ii. 9). *And hailstones.* A figurative expression.⁵⁰

31. בְּשֶׁבֶט יִכֶּה "As if he were smitten with a rod" or "for the Lord will smite him with a rod."⁵¹

32. מוֹסְדָה *Grounded.* Participle Hophal; מוֹסָה is sometimes used as a feminine noun; comp. Mic. vi. 9.—The following is the meaning of the whole verse: And in every place where this rod shall pass, and upon which the Lord shall lay his staff, it will be done בְּחַפִּים וּבִכְנָרוֹת *with tabrets and harps*; the Lord will not be weary, but there will be a continual smiting by the angel, who shall rejoice as if he were playing with tabrets and harps. תִּנוּפָה *Playing.*⁵² Lit., "moving," sc. the hand to play with musical instruments.

33. מֵאֵתְמוֹל=מֵאֲחֵמֹל *Of old.* תִּפְתָּה *Tophet.* The name of a squalid place near Jerusalem, where all refuse was cast, and whence a continual smoke was rising.⁵² The meaning of the sentence is: Tophet is prepared by the Lord for the King of Assyria. גַּם הוּא לְמֶלֶךְ הָדוּן. *Yea, for the king it is prepared.* For all his officers and princes have already perished. According to others the pronoun הוּא refers to the King of Assyria.⁵³

⁴⁹ This remark of I. E. seems to have been intended for the next verse.

⁵⁰ This remark is made, probably because of the "hailstones" mentioned in Joshua x. 11., which in fact destroyed the army of the five kings marching against Gibeon, while in the destruction of the Assyrian army hailstones were not employed.

⁵¹ A. V., "Which smote with a rod."

⁵² A. V., "Shaking."

⁵³ Tophet is a place in the valley of Ben Hinnom near Jerusalem; Moloch had once been worshipped there, but when that idolatry was abolished it became the receptacle of all the refuse of the city, so that the use thus made of the place formed a striking contrast to the reverence with which it was previously regarded. The horror and disgust felt for this spot was so great that it was considered the greatest curse to be compelled to live in its neighbourhood, and thus it gave its name to the abode of the wicked after death (Gehinnom=hell). It was very probably the smoke rising from the ashes and refuse cast there, that suggested the idea of the eternal fire in hell.

⁵⁴ The translation of the passage accordingly is, "Yea, he is appointed King," sc. of Tophet.

מדרתה *The pile thereof*. Comp. מדרה “fireplace” (Ez. xxiv. 9). *The breath of the Lord*, the breath that cometh out quickly; it expresses figuratively “the immediate fulfilment of the divine decrees.”⁵⁴

CHAPTER XXXI.

1. הוּי = אֵי Woe!—*Woe unto those that go down to Egypt*, that do not see the deliverance that is coming, and go thither in order to be saved, but will in fact perish there. וְלֹא שָׁעוּ *And they look not*. Lit. “They do not resign themselves to the mercy of God.”² Comp. שָׁעוּ מִנִּי “turn away from me” (xxii. 4); to consider שָׁעוּ = שָׁעֵנוּ is incorrect.³

2. *Yet he also is wise*, etc. God also knew their plans, and has brought evil upon them. לֹא הִסִּיר He hath not called back.⁴

3. *And not a spirit*, that is, not an angel. Comp. וְרוּחוֹ “and His spirit” = “and His angel” (xlviii. 16).⁵ *His hand*. The striking with His hand. *And they all together*, Egypt and those that fled thither. The King of Assyria attacked Egypt at the same time that Jerusalem was threatened by him.⁶ יְכַלִּיּוֹן *They shall*

“The breath of the Lord” is according to I. E. “the breath that cometh out of the mouth of the Lord;” he therefore paraphrases it, in order to remove the anthropomorphism; but it can also be explained to signify “the wind caused by the Lord.”

¹ See c. i., Note 13.

² שָׁעָה means literally “to turn away” (See I. E. on xvii. 7, and note 11); it is, therefore, usually followed by מִן “from;” but by way of ellipsis, sometimes by אֵל, so that שָׁעָה מִן אֵל = שָׁעָה אֵל ... שָׁעָה מִן.

³ שָׁעוּ is derived from שָׁעָה “to turn;” שָׁעֵנוּ from שָׁעַן “to lean.”

⁴ A.V., “He will not call back.”

⁵ אֵל and רוּחַ are contrasted with אֱרֶם and בִּישָׁר, the help from above with that of man, the deliverance to be caused by God with that expected from the support of Egypt; in the report of the deliverance of Jerusalem from the Assyrian army, the angel is mentioned as the agent; therefore רוּחַ is explained here by “angel.”

⁶ The expedition of Sennacherib against Egypt was not successful; he besieged Pelusium, but was compelled to retire by Tirhaka, King of Æthiopia. See *Geschichte Assurs und Babels von Niebuhr*, p. 174.

fail. It is the full form, without dropping the third radical, like יחסיין "they trust"⁷ (Ps. xxxvi. 8).

4. יהנה *He roareth*. It is the same in meaning as יִשְׂאֵן אֲשֶׁר. יִקְרָא עֲלֵיו מְלֵא רַעִים *When all⁸ shepherds are called*, one by the other, to join in the fight against the lion. מְלֵא "The full number," "all of them," that not one shepherd shall fail to come. לֹא יַעֲנֶה *He will not abase himself*. Root ענה "to be poor." Comp. עני "poor" (Deut. xxiv. 12); לענות "to be humble" (Ex. x. 3); יענה "shall be brought low" (xxv. 5). *So shall the Lord of hosts come down*, etc. The angel coming down to smite the Assyrian army is meant.

5. כַּצְפִּירִים *As birds*. This noun is feminine, although it has the plural termination ים (comp. פִּלְגִּישִׁים "concubines," signifying exclusively a female being, and still with the masculine termination); it is therefore followed by the feminine form עֹפֹת "flying." עֹפֹת is a participle. Comp. רָצוּת וּשְׁבוּת "running and returning" (Ez. i. 14).⁹ יִגֵּן *He will cover*.¹⁰ Comp. מָגֵן "shield" (Gen. xv. 1). As the birds cover with their wings their young ones, in order to protect them, so will the Lord, etc. וְהִצִּיל *And to deliver*.¹¹ Although there is a Hirek under the ה, it is nevertheless infinitive.¹² פָּסַח *To pass over*. Comp. וּפָסַח "and he will pass over" (Ex. xii. 23).

6. *Turn ye unto him*, etc. The prophet, addressing Israel, says: "Return, ye Israelites, to God, from whom you have deeply revolted." סָרָה is derived from סָרַר to "revolt." Comp. סָרָר "rebellious" (Deut. xxi. 18).

7. *Your hands*. Your workmen. חַטָּא *For a sin*; for a sin *kar'* *יְהִי חַטָּא*, a sin that surpasses all others.

⁷ Comp. xxi. 12.

⁸ A. V., "A multitude of."

⁹ The Hebrew text has רָצוּת וּשְׁבוּת; this seems to be a corruption of רָצוּת, (the reading of the Br. Mus. MS.); but this phrase is not found in the Bible; we must, therefore, either suggest another reading, perhaps אֲרָצוֹת נִשְׁכָּחוֹת, "countries that are desolate," (Ez. xxx. 7), and explain the quotation as a proof of the correctness of the use of the participle as an adjective, or suppose that I. E. read רָצוּת וּשְׁבוּת (Ez. i. 14), instead of רָצוּת וּשְׁבוּת of our editions.

¹⁰ A. V., "Will defend."—Root גִּנָּן "to cover," "to protect."

¹¹ A. V., "He will deliver."

¹² The regular form is וְהִצִּיל. The same remark is to be applied to וְהִצִּילִים instead of וְהִצִּילִים.

8. *With a sword, not of a mighty man, but with the drawn sword of an angel.* "The sword" is a figurative expression. *And his young men that will have escaped shall be discomfited*, shall be overtaken on the ways in which they try to flee.

9. *And he shall pass by his stronghold, etc.*¹³ He will go beyond his stronghold at the border of his kingdom, for his great fear; he will flee, and not rely on his strongholds. *And his princes, etc.* His princes that will have escaped, or will remain in the land, will be afraid of every ensign which they will see. *Fire, furnace.* By these names the altar in Jerusalem is meant; or they are used figuratively,¹⁴ like "And the flame of consuming fire" (xxix. 6).¹⁵

CHAPTER XXXII.

1. *Behold a king shall reign, etc.* This refers to Hezekiah and his princes, the firm establishment of whose government is promised. *ולשרים And princes.* The ל has no meaning as far as I know. Comp. *לאבשלום* (1 Chr. iii. 2), *למן* (Ex. ix. 18).¹

2. *והיה איש And a man shall be.* Either every one of the officers of Hezekiah, or Hezekiah himself is meant. *מחבא Hiding place.* Participle Hiphil. *בציין In a dry place.* Comp. *ציה "dry"* (xli. 18). *עיפה Thirsty.*² Comp. Ps. cxliii.—The verse may also be explained thus:³ "And Judah shall be like one who sitteth in a hiding-place from the wind," etc.

3. *תשענה Shall be dim.* Root *שעע*. Comp. *השע "Shut"* (vi. 10).

¹³ A. V., "And he shall pass over to his stronghold."

¹⁴ Signifying the approaching divine punishment.

¹⁵ Comp. I. E., ad locum.

¹ Comp. *Sepher Harikmah*, c. 6: ל is used sometimes to indicate the subject; e.g., Is. xxxi. 1; 1 Sam. xv. 22; Deut. xxiv. 5; 1 Chr. xxix. 6; Est. i. 5; Gen. i. 15; or the predicate, e.g., 1 Chr. i. 13; xxi. 12; 2 Chr. iii. 12; v. 12; Jer. xxx. 12, 15.

² A. V., "Weary;" but Ps. cxliii. 6, "Thirsty."

³ או "or," ויתכן "it may be explained," or a similar phrase, introducing a new explanation, is omitted in the Hebrew text before *והיה איש*. As the continuation of the first or second explanation, this remark would certainly be superfluous, and a mere tautology.

⁴ Lit., "cause to be dim."

4. *מהירים* *The rash*. Hasty in a foolish way. It is derived from מהו "to be hasty. עלנים *The stammerers*. Hap. leg.; in Arabic it means "slaves."⁵ It is contrasted with "to speak plainly" (דבר צחות). *Pure words*. Supply מלות "words;" for צחות is an adj., in form and meaning like זכות.⁶

5. *נבל* *The vile person*. Comp. נובלת "fading"⁷ (i. 30). כלי The opposite of שוע. שוע *Bountiful*. A noble person, whose hands are loose, ready to give, and not closed. Comp. ושוע "and turning."⁸ Adopting a sort of homiletic explanation, כלי may be said to be composed of two words, כי לי "for it belongs to me;" for he says, שלי שלי "what is mine shall remain mine"⁹ (Aboth v. 13).

6. *For the vile person, etc.* This refers to the officers of Ahaz. תוער *Error*. It is a noun; the forms of nouns are manifold.¹⁰

7. *The instruments also, etc.* The instruments of justice; for the officers were judges, whose principle was to arrest judgment.

8. *But the liberal*. Hezekiah and his officers, of whom it was said, "And princes shall rule in judgment."

9. *Ye daughters*. According to some the towns, which are like the daughters of the metropolis Samaria.

10. *Year after year*. שנה על שנה = ימים על שנה =

⁵ عَالٍ "Barbarous;" Freytag, Lex. Arab.

⁶ The singular of these adjectives is זך and צח "pure," of the root זכך and צחח.

⁷ The oak is said to be "fading," on account of its losing its foliage and remaining without fruit and leafless; so נבל "the vile person," is without good actions, yielding no benefit to his fellow-men.

⁸ This quotation is to prove that the two roots שוע and שעה are equivalent in meaning: to loosen, to be or to make ready, to move forward, to turn, to look, to trust. שוע is therefore explained by I. E. to be a person whose hands are loose or open, ready to give whenever opportunity is offered.—Rashi likewise derives שוע from שוע = שעה "to turn," but in a more simple and natural way; "a man to whom the eyes of the people are turned for assistance."

⁹ This is there declared to be מדרת סדום the principle of the Sodomites.

¹⁰ There is hardly any occasion for this remark. We find, except תעותים "errors" (Jer. x. 5), no other noun of this root in the Bible; in the post-biblical literature, however, we meet with טעות and תעות "error."

¹¹ I. E. seems to have read רנוה (as in the next verse), instead of תרנונה; for רנוה is mentioned again by him, and instead of commenting on it, he refers to the explanation given before; it is therefore impossible to suggest that this remark on רנוה has been dislocated from its proper place by the carelessness of some copyist.

רְנוּנָה *Be troubled*. The opinion of the Nagid¹² is, that רְנוּנָה is imperative, referring to the feminine בְּמַחֲוִית, although it has a masculine termination; according to R. Moses Hakkohen it is infinitive. *The gathering of the increase shall not come*. Repetition of the same idea.¹³

11. חֲרִירוֹ *Tremble*. Imperative masculine. Comp. תַּעֲרִירוֹ "ye stir" (Song ii. 7); תִּמְצְאוּ "ye find" (Ib. v. 8). It may be considered as an elliptical expression.¹⁴ רְנוּנָה I have explained this word already. פְּשׁוּטָה וְעֵרָה *Strip you and make you bare*. These words are to be explained in the same way.¹⁵ וְעֵרָה *And make you bare*. Comp. עֵרִיָּה "naked" (Ez. xvi. 7). עֵרִיָּה תֵּעָרֵךְ "Thy bow will be made quite naked" (Hab. iii. 9). I think that "women," "daughters" (ver. 9), are to be taken literally.

12. מִוְפְּדִים *They shall lament*. כֹּל "all" is to be supplied.¹⁶ Comp. וְכָל הַנָּשִׁים יִתְּנוּ "and all women shall give." (Est. i. 20).

13. מִיְּעַמִּי. The people of Samaria. קִיץ שִׁמְרִי *Thorns, briers*. Asyndeton. Comp. אֲדָם שֶׁתִּאֲנוּשׁ (1 Chr. i. 1). *Yea, upon all the houses of joy in the joyous city*. Supply "thorns shall come up."

14. *The palace of the king*. נִטֵּשׁ, *shall be forsaken*; עֹזֵב, *shall be left*. Pual.¹⁶ עֹפֵל An elevated place.¹⁷ Comp. וַיַּעֲפִילוּ "and they ascended."¹⁸ וּבִחוּן *And tower*. Comp. בְּחוּלָיו "his towers." (xxiii. 13). הָיוּ מַעְרוֹת = הָיוּ מַעְרוֹת "shall become dens."

15. יַעֲרָה *Be poured*. Niphal. עַד יַעֲרָה עָלֵינוּ רוּחַ *Until the decreed evil, the approach of the King of Assyria to the land of Judah,*

¹² R. Samuel, the Prince, several times mentioned by I. E. See *Introductio* to *Moznaim*, and *Zahoth*, On the secondary conjugations.

¹³ As contained in the words, "the vintage shall fail."

¹⁴ The use of the imperative plural masculine instead of the feminine is called by I. E. קְצֵרָה "ellipsis," since the feminine requires the addition of two letters נָה the masculine only י; but the use of the termination יִם instead of the feminine וֹת (next verse), is explained by supplying the word כֹּל "all," which is masculine singular in form, but plural in meaning.

¹⁵ As רְנוּנָה has been explained, namely as imperatives or infinitives.

¹⁶ Instead of מַעְרָה וְנִטֵּשׁ is to be read מַעְרָה וְנִטֵּשׁ. מַעְרָה וְנִטֵּשׁ are participles of the Pual, the prefix מִ having been dropped. See *Zahoth*, On the secondary conjugations (בְּנִינִים הַנִּלְקָחִים מֵאַחֲרֵי). I. E. rejects the opinion of R. Moses Hakkohen, who says that forms like לָקַח are sometimes derived from the Kal, namely, when the Piel of that verb is not found in Scripture.

¹⁷ A. V., "The forts."

¹⁸ A. V. "They presumed."

be poured upon us. רוח signifies here "the divine decree." *And the plain*¹⁹, that is cultivated, will be like *Karmel*,²⁰ and *Karmel*, etc. Comp. xxix. 17.

16. *Then judgment shall dwell*, etc. God will punish those that forsake him.

17. *And the work of righteousness shall be peace*, as in the time of Hezekiah. Comp. "And peace without end" (ix. 6)²¹ Some explain ver. 15 sqq. as a blessing.²²

18. *My people*. Judah.

19. *When it shall hail*. The Pathah under ו proves that the word is a verb; comp. עשן "it smoked" (Ex. xix. 18). *When it shall hail, coming down on the forest*. When the hailstones will come down, they will come down on the forest, not on the fields. *The city shall be low*, shall be like a wide plain without walls²³.

20. *Beside all waters, that shall come*²⁴. *That send forth the feet of the ox and the ass*. Comp. xxx. 24; all these chapters from xxiv.—xxxvi. form one continuous prophecy.

CHAPTER XXXIII.

1. *Ho!*¹ Interjection of calling. The prophet addresses Assyria. כהתמך שורר when thou shalt have finished spoiling.

¹⁹ A. V., "Wilderness."—According to I. E., מרבר signifies here a plain, used for a corn-field; in the similar phrase (xxix. 17), it is replaced by "Lebanon," which is said to be more fruitful than Karmel, in the same measure as Karmel is superior to the "forest" (ער). The original meaning of מרבר is in fact "pasture," whither the flock is driven (דרב "to drive"). See Gesen. Lex. Hebr.

²⁰ A. V., "Fruitful field."

²¹ The passage quoted refers, according to I. E., to King Hezekiah; according to others, to Messiah.

²² Comp. Targum Jonathan ad locum.

²³ In time of war the people used to retire to the mountains, where they lived in forts and fortresses, and were thus enabled to resist the attack of the invading army; but as soon as the danger was over the people scattered again over the valleys and plains, to live in villages and open towns, where they could with greater ease devote themselves to their usual pursuits.

²⁴ Beside the water, that is, after the rain, that will cause the seed to grow and to prosper.

¹ See c. i., note 13.

כנלותר = כהנלותך *When thou shalt have finished.*² Of the same root is מנלם "the perfection thereof" (Job. xv. 29).

2. *O Lord*, etc. This was to be the prayer of the righteous at the time of the invasion of the Assyrian king; the prayer is given here as a prophecy. *Their arm.* The arm of the soldiers.

3. *The tumult of Assyria.* מרממתך *By Thy honour.*³ The honour which Thou hast given him.

4. *Your spoil.* Those of you that have become a spoil of the nations; the possessive pronoun "your" refers to the Israelites, of whom the king of Assyria carried a part away into captivity.⁴ ארבה *Locusts.* Comp. נובה in Chaldee, meaning the same as ארבה "locusts" in Hebrew. שוקק *Gathering.*⁵ Some think that משק "the steward" (Gen. xv. 2) is of the same root. I compare it rather with שתקשקן "they gather themselves" (Nah. ii. 5),⁵ which expression is likewise used of locusts.

5. *The Lord*, etc. The divine glory, that revealeth itself in Zion.⁶

6. *Thy times.* The pronoun refers to Judah. חכמת *The wisdom of.* Some noun must be supplied.⁷ *His treasure.* The treasure of strength of salvation.

7. אריאל According to some "their altar;" comp. אריאל (xxix. 1); if this were correct, we should have to supply על "for," but this explanation is not in accord with the whole context of the chapter. Others say, that אריאל = אראה להם "I shall see them;" this is not probable. I think that it means "their messenger," as we may infer from "the ambassadors of peace" in the second half of the verse. Comp. 2 Sam. xxiii. 20.⁸—All the messengers of the nations, that are desirous of peace, will weep when Assyria has dominion.

² A. V., "When thou shalt cease to spoil." "When thou shalt make an end."

³ A. V., "At the lifting up of thyself."

⁴ The possessive pronoun "your" has here the same meaning as the partitive genitive.

⁵ A. V., "Shall he run." "They shall jostle."

⁶ This remark is introduced to explain the anthropomorphism, because in reality the Lord cannot be exalted.

⁷ The form חכמת instead of חכמה is perhaps caused by a kind of attraction of the similar form נעת, which is often used in the absolute state.

⁸ This proof, based upon אריאל (2 Sam. xxiii. 20), is not convincing, since the plural would be required, if it were, as I. E. believes, a common noun, meaning "messenger."

8. *The highways lie waste.* For the king of Assyria will not be faithful to his treaties with other nations. *He regardeth no man.* He does not esteem any person to be worth anything in comparison with himself.

9. *The earth mourneth and languisheth.* ארץ *The earth* is sometimes used as a masculine noun; comp. ix. 18. This phrase⁹ overthrows the rule laid down by R. Moses Hakkohen (Job xx. 26), that words which can be used both as masculine and feminine nouns, cannot be joined with a feminine attribute, after having been joined with a masculine one in the same phrase. החפיר¹⁰ "He—the king of Assyria—put the Lebanon to shame." לחפיר¹⁰ is transitive. קמל Till it was hewn down. השרון *Sharon*. Comp. Song ii. 1. ונער בשן וכרמל *And Bashan and Karmel shake off*. Comp. נער "shaken" (Neh. v. 13).

10. *Now, that he has already destroyed too much, will I rise.* ארום=אתרום *will I be exalted*. It is Hithpael; the ך should have a Dagesh¹² to compensate for the omission of the ך, as the ך of אָנִישָׁא has.¹³

11. *Ye shall conceive.* Assyria is addressed. חשש *Chaff*. The word has the same meaning in Arabic. רוחכם אש תאכלכם According to some: "Your breath, as fire, shall devour you." It is more correctly considered as the continuation of the preceding figure of the "chaff" and "stubble:" "Your wind, will not lift you up,¹⁴ but, like fire, utterly destroy you."

12. *As the burnings of lime.* As if they were burnt by lime.—This refers to the sudden destruction of the Assyrian army through the angel, as is the case with the next simile "as thorns cut off, which are burnt¹⁵ in the fire."

⁹ ארץ אמללה ארץ; אבל as well as אמללה are predicates to ארץ; nevertheless the first is masculine, the second feminine.

¹⁰ The Hebrew text has לשון; this gives no sense, and is evidently a corruption of לבנון.

¹¹ A. V., "Lebanon is ashamed."

¹² The ך being subject to the same rule as the gutturals, with regard to the Dagesh, its reduplication is replaced by the change of the short vowel (Segol) into a long one (Zere).

¹³ To compensate for the omission of the ך; אָנִישָׁא = אָנִישָׁא.

¹⁴ The wind, which will blow for you, will not raise you, as it raises chaff and stubble.

¹⁵ A. V., "Shall they be burnt."

13. *Ye, that are near.* The Israelites are addressed, as may be inferred from the next verse, "The sinners in Zion," etc.

14. *The sinners in Zion are afraid.* They will be afraid of the Lord, when they see His power displayed in the destruction of the Assyrian army; then will they say: "*Who among us shall dwell with the devouring fire,*" with the Lord, who is like the devouring fire, that is, in Zion, where the divine glory manifests itself. The prophet replies:

15. *He that walketh,* etc. צדקות = בצדקות In righteousness. אומם *That stoppeth.* Comp. יאמם "that stoppeth" (Ps. lviii. 5); although the two words are of two different conjugations.¹⁶ ועוצם *And shutteth.* Comp. ויעצם "and he shut," though not of the same conjugation.¹⁶

16. *He, who does all this, shall dwell on high,* etc., shall dwell in Zion in safety, as if he dwelt, etc. לחמו נתן *His bread,* bread, sufficient for his sustenance, *shall be given him.* נאמנים *Sure.* Lit. "faithful." The water will not deceive his hope, will not fail. He will dwell in peace and be satisfied.

17. *Thine eyes shall see the king,* etc. The prophet brings these words back to the memory of Judah;¹⁷ when the messengers of the king of Assyria came for the tribute, and Hezekiah, after having delivered up all the treasures of the temple, imposed besides a tax on Judah for that purpose, they said, "who of the princes of Hezekiah will come with us, to bring this tribute to the king of Assyria? thine eyes shall see the king in his beauty; they shall behold the land that is far off, the land of Assyria, that is far from Jerusalem."

18. *Thine heart shall meditate,* etc. These are the prophet's

¹⁶ עוצם is Kal, ויעצם Piel of עצם; אומם Kal, יאמם Hiphil of אמם.

¹⁷ The Hebrew text has the words אללה דברי הנביא כאומר יזכור יהודה lit., "These are the words of the prophet, as if he said, that Judah should remember." The remark of I. E. on ver. 15 begins likewise with the phrase אללה דברי הנביא "these are the words of the prophet." This introduction is there an essential part of the explanation, since part of the preceding verse was assigned to the people; but this verse does not require an introduction of this kind. A comparison of this remark with ידבר בנפשו (ver. 18) leads to the suggestion, that instead of הנביא another word, signifying "the messenger," or "the officer," is to be read, as, e.g., הסופר "the secretary," that wrote down how much each had to contribute, and who was to carry the tribute to the king of Assyria; comp. ver. 18 and 22. The words of this verse were, as distinctly stated by I. E., addressed to Judah by the Assyrian officers.

own words.¹⁸ סופר *The scribe* who writes down, how much every one shall contribute. סופר *He that counted.* Comp. מספר "the number," *He that counted the towers.* They taxed even the towers.

19. נוען We cannot say, whether the נ is radical, or the characteristic prefix of the Niphal; the word is hap. leg.; it means "a stranger" or a "strange man;" to consider נוען=לוען "speaking a foreign language," is incorrect. נלעג לשון *Mocked for his tongue.*¹⁹ People usually laugh at a language, which they cannot understand.

20. *Look upon Zion, etc.* "We need not look at the king of Assyria, we should rather look at Zion." מוערנו It has here its usual meaning: "our solemnities" or "our sanctuary;" comp. מערי אל *"The synagogues of God"* (Ps. lxxiv. 8). כאהל=אהל As a tent.²⁰ יצען Hap. leg. It means, "shall fall."²¹ ובל יסע *Not one of the stakes thereof shall ever be removed.*²² חבליו The cords thereof.

21. *But there, etc.* This tent shall not be removed, but God will be there unto us as a stronghold, like a place surrounded by rivers. נהרים יארים *Rivers, streams.* Asyndeton; comp. שמש ירח "sun, moon" (Hab. iii. 11). ירים Space.²³ *A place of broad rivers.*²⁴ A place surrounded on all sides by rivers, בל תלך בו ונו, *wherein shall go no, etc.*²⁵ None of the rivers will be passed by any ships with oars; the people will have no cause for fear, either from the sea or from the continent. Thus this verse contrasts with the words "Thine heart meditates terror" (ver. 18).

22. *For the Lord is our judge, etc.* There will be no judge to say to this person and that "pay so and so much for the tribute," nor will any scribe write down, who shall go to the king with the tribute; for "the Lord alone will be our judge, our scribe,²⁶ and our king."

¹⁸ The words בנפשו ידבר "he speaks his own words," are contrasted with the introductory phrase of the preceding remark, "These are the words of the Assyrian officer, which the prophet brings back to the memory of Judah."

¹⁹ A. V., "Of a stammering tongue."

²⁰ A. V., "A tabernacle."

²¹ A. V., "Shall be taken down."

²² The combination of the singular יסע and the plural יתרותיו is explained in this remark, by considering יתרותיו = יתר מיתרותיו. See c. ii., note 18.

²³ רחבי ידים Wide of space, that is, "spacious," or "broad."

²⁴ I. E. explains why the plural "rivers" is used here.

²⁵ The incongruity of the singular בל with the plural יארים, to which it refers, is explained in the usual way. See c. ii., note 18.

²⁶ A. V., "Lawgiver."

23. *Thy tacklings.* The Assyrian army is addressed. נָטְשׁוּ *Are loosed.* Comp. וּנְטַשְתָּהּ “thou shalt let it lie still”²⁷ (Ex. xxiii. 11). The meaning of this figure is: the ship will go down, and her riches will then be thrown out again by the sea. בִּל יִחַזְקוּ כֵן They, that is, the sailors, cannot strengthen their mast, nor spread the sail.²⁸ עַד שָׁלַל *The prey of a spoil.* Comp. אֶרֶצַת עָפָר “the dust of the earth” (Dan. xii. 2).²⁹ עַד *Spoil.* Comp. Gen. xlix. 27. מְרַבָּה = מְרַבָּה Great. *The lame shall take prey.* How much more the others!

24. *And the inhabitant of Zion shall not say again, I am sick;* for all the people *shall* be forgiven their iniquity.

CHAPTER XXXIV.

1. מְלֵאָה *And its fulness;*¹ that is, those beings of which it is full. תְּבֵלָה The inhabited part of the earth.² צִמְצִמָּה The things that come out of it. It is derived from יָצָא “to go out.”

2. *For the indignation,* etc. All commentators refer this prophecy to the Messianic period, except R. Moses Hakkohen, who says, that Edom was destroyed in the time of the invasion by the Assyrians, and that all these chapters (xxiv—xxxiv) are connected with each other.³ צְבָאוֹת Their armies.

3. בִּישְׁמָם *Their stink.* It is a noun derived from בָּשָׂא after the form of קִדְּשׁ “holiness.” וְנִמְסוּ *And shall be melted.* Niphal of מָסַח “to melt.”

²⁷ Lit., “And thou shalt let loose of it;” that is, thou shalt not take hold of it, to till it, and to do the usual work therein.

²⁸ A. V., “They could not well strengthen their mast, they could not spread the sail.”

²⁹ See c. xxx., note 18.

¹ A. V., “And all that is therein.”

² A. V., “The world.” According to I. E., אֶרֶץ is the whole earth; תְּבֵלָה the inhabited part of it.

³ Although it is not distinctly mentioned, it may be fairly supposed that Edom was conquered by the Assyrians at the same time when Syria and all the neighbouring countries were occupied by the armies of Assyria.—Edom was conquered and united with Judæa by John Hyrcanus, 129 B.C.

4. *And all the host of heaven, etc.* When the fatal day approaches to man, the sun darkens to him, as it is said in the description of the approaching death (Koh. xii. 2). I think, that by these words the support is to be understood which each nation receives from its representative above; comp. Dan. x. 20.⁴ ויגלו *And shall be dissolved.* Niphal of מקק "to dissolve." ויגלו *And shall be rolled together.* Niphal of גלל "to roll;" comp. מגלה "roll" (Jer. xxxvi. 28).

5. *For my sword, etc.* This verse confirms my remark concerning the heavenly decrees.⁵ עם הרמי *The people of my doom.*⁶ The people which I desire to see doomed to punishment.

6. *The sword of the Lord.* The divine decree. הורשנה *Is made fat.* Many think it is a form composed of the Hophal and Hithpael,⁷ but wrongly;⁸ it is an irregular form; it is derived from רשן "to be fat;" comp. רשן "fat" (xxx. 23). כרים *Lambs.* Comp. Deut. xxxii. 14. — The nobles are figuratively called "lambs;" comp. אילי מואב "the chiefs⁹ of Moab." *Bozrah.* According to some it is the name of the town now called Con-

⁴ This is a part of the Kabbalistic theory, which is, in some respects, the development of the Neo-Platonic philosophy; it gives to the material world below its image, its abstract form, above, and attributes to these heavenly images real life and the power to govern the world below. Those images, or ideas, are called "angels," or "the princes above," or by similar names.

⁵ That the divine decrees (נורות) are identical with the first steps taken towards the realisation of the will of the Almighty. It is first carried out above upon the heavenly ideals of the earthly objects, and then below on earth. Comp. I. E. on ix. 7, xvi. 13, and Dan. x. 24.

⁶ "Upon the people of my curse."

⁷ The Hophal of רשן is הִרְשֵׁנָה, the Niphal is נִרְשָׁנָה; a compound of both could hardly produce the form הִרְשֵׁנָה, as we might infer from the Hebrew text: מורכבת מבנין שלא נקרא שם פועלו ומבנין נפעל "a compound of Hophal and Niphal." Instead of נפעל we must read התפעל; for the Hithp. of רשן is הִתְרִשְׁנָה = הִרְשֵׁנָה, the Hophal הִרְשֵׁנָה and the form הִרְשֵׁנָה may well be considered as a compound of these two, the Dagesh in ר and the Pathah under it being the traces left of the Hithp., the remainder being the characteristics of the Hophal.

⁸ I. E. in Zahoth, On the compound forms, seems to include in this term only such words as can easily be divided into two parts, the one containing properties of the one form, the other of the second; הִרְשֵׁנָה which begins and ends with the regular form of the Hophal, is, on account of the irregularity of the middle syllable, called by I. E. an irregular form of the Hophal.

⁹ Lit.: "the rams."

stantinople; this is impossible, because since the foundation of that town, there have not yet elapsed a thousand years;¹⁰ Bozrah is a province in Edom.¹¹

7. *With them*, with the lambs and goats; by "the unicorns" and "bullocks" the kings of Edom are meant.

8. *For it is the day of the Lord's vengeance*, etc. This verse shows that the prophecy refers to the Messianic period;¹² some believe, that it was fulfilled already in the time of Nebuchadnezzar, after the conquest of Zion; comp. "The cup will be passed also to thee" (Lam. iv. 21).¹³ *The year of recompences*. Comp. "Thy reward shall return over thine own head" (Obad. 15); these words refer likewise to Edom.

9. *And the streams thereof*, etc. This really happened or will happen¹⁴ in a miraculous way, as some believe; others are of opinion that this verse is to be taken figuratively: "None will remain there to drink the water, as if it were changed to pitch." *בוערה* *Burning*. This word shows that the *נִפְתָּ* is the feminine termination.¹⁵

10. *It shall not be quenched*. The fire thereof shall not be quenched. *לִנְצָח לִנְצָח* *For ever and ever*. For periods without end.

¹⁰ Constantinople was built in 330, on the site of Byzantium, which was founded about 660 B.C., long after the death of Isaiah.

¹¹ Rashi quotes a passage from the Pesikta, in which it is stated, that Bozrah belonged to Moab, but shared the fate of Edom. Comp. Jer. xlviii. 24. Very probably there were several places of the name Bozrah; since *בִּצְרָה* is originally an appellative, signifying "stronghold" or "castle;" there was one Bozrah in Edom, another in Moab.

¹² It is not clear, how the words of this verse prove its reference to the Messianic period; the inference is perhaps drawn from the circumstance, that no hostilities of the Edomites against the Israelites, which should call for "vengeance and recompences," are reported in scripture in describing the reign of Hezekiah.

¹³ This passage contains only a hope or prayer, and permits no inference as to the time when that hope was realised. It is, however, very probable, that Edom was occupied by the Babylonians in their expeditions against Syria and Egypt, as it had been previously by the Assyrians.

¹⁴ If this prophecy refers to the time of Hezekiah, as R. Moses Hakkohen asserts, or to the time of Nebuchadnezzar, as others believe, then it has been fulfilled already; if to the Messianic period, as I. E. seems to assume, it is yet to be fulfilled.

¹⁵ *נִפְתָּ* is derived from *נָפַח*, which, however, is not found in any other form in the Bible.

11. *קפוד Hedgehog*.¹⁶ Well known;¹⁷ the root of this word is met with in *קפרתי* "I have rolled together" (xxxviii. 12).¹⁸ *And he shall stretch upon it*, etc. Lime and stones are materials used by the builder. *בהו, חהו* *Emptiness, confusion*. These words are similar in meaning to *שממה* "desolation."

12. *חוריה The nobles thereof*. They are compared with the white colour; the people of the lower class are called "the black" (Prov. xxii. 29). *יקראו They shall be called*.¹⁹ Lit., They—the people—will call them. *מלובה = למלובה* "to the kingdom." *אפס Nothing*.

13. *ארמנותיה Over her palaces*.²⁰ The preposition *על* is to be supplied. *ועלתה And thorns shall come up*. Lit., "And each of the thorns shall come up."²¹ *סירים Thorns*. Comp. Koh. vii. 6. *קמוש The same*. *חנים Dragons*. Comp. Job xxx. 29. *חצר = חצר A court*. Comp. *ישש* (2 Chr. xxxvi. 17) = *ישש* (Job xv. 10), "old." It can also be taken in its usual meaning: "grass."²²

14. *ציים The wild beasts of the desert*. *איים Kites*.²³ It is the plural of *איה* (Lev. xi. 14), although it has the masculine termination *ים*. *שעיר An animal*, similar to the wild goat.²⁴ *הרניעה Shall rest*. *לילית The screech owl*. A bird that flies abroad by night.

15. *קפון The great owl*. It is not the same as *קפוד*;²⁵ it is some other bird.²⁶ *ותמלט And lay*. Comp. *והמליטה זכר* "and she was delivered of a man-child" (lxi. 7). *ובקעה And break*.²⁷ It is the nature of this bird to break its eggs. *ודגרה And gather*. Comp.

¹⁶ A. V., "Bittern."

¹⁷ It seems as if I. E. used the word "well-known" when he was at a loss to substitute another word for it. He derives the word *קפוד* from *קפר* "to fold" or "to roll together" because of its peculiar habit of rolling itself into a ball. See I. E. on xiv. 23.

¹⁸ In his remark on xxxviii. 12, I. E. explains *קפרתי* by *כפלתי* "I folded together."

¹⁹ Comp. Chapter ii. Note 5.

²⁰ A. V., "In her palaces."

²¹ Comp. Chapter ii. Note 18.

²² Comp. Ps. civ. 14; Job. viii. 12, etc.

²³ A. V., "The wild beasts of the islands."

²⁴ A. V., "Satyr."

²⁵ I. E. frequently states, that he objects to the assumption of an interchange of letters others than *א ה ו י*. Rashi is of opinion that *קפון* and *קפר* are the same.

²⁶ "Other bird" is not quite correct; for *קפוד* is explained by I. E. to signify "the hedgehog;" the word "other" is perhaps used with regard to the birds mentioned ver. 11, and in this same verse (15).

²⁷ A. V., "Shall hatch."

רִנָּה “he gathereth”²⁸ (Jer. xvii. 11). *Vultures*. It is the plural of רִנָּה (Deut. xiv. 13).

16. *Seek ye out of the book of the Lord and read: none of these shall fail*, etc. None of the divine decrees, which are written down with the finger of God, shall fail; all of them will be fulfilled in Edom. Or: None of those, for which Edom is said (ver. 13, 14) to become the habitation, shall fail. *My mouth*. The decrees that come from the mouth of the Lord. וְרוּחוֹ *And its breath*,²⁹ that is, the breath of His mouth. It is a repetition of the same idea.

17. חִלְקָתָהּ *Hath divided it*. Both subject and object are feminine. בָּקוּ *By line*. With the line of truth.³⁰

CHAPTER XXXV.

1. יִשְׂשׂוּם. Some think that the preposition ב is omitted, and that יִשְׂשׂוּם = יִשְׂשׂוּ בָם “they shall be glad for them:” this is not right; for what would be the meaning of בָּם? I think that מ is here substituted for the paragogic נ, which is frequently found in verbs. Comp. פְּרִיּוֹם = פְּרִיּוֹן² “redemption” (Num. iii. 19).—“The land of Edom alone shall be waste; but Palestine shall be the reverse.” According to R. Moses Hakkohen this prophecy refers to the deliverance of Jerusalem.³

2. *It shall blossom*. Palestine or Jerusalem shall blossom. נִילָח = נִילָח לֵב “Joy of the heart.” The ה indicates the construct state of the noun. *Unto it*. Unto the Lebanon, according

²⁸ A. V., “Sitteth on eggs.”

²⁹ A. V. “And his spirit.”

³⁰ This remark of I. E. is probably based upon the occurrence of the definite article in בָּקוּ, lit., “by the line.”

¹ The cause of the objection is the absence of any noun to which the pronoun “them” could refer.

² As to the interchange between מ and נ.

³ The difference between the two opinions is, that according to the first, this chapter describes the state of Israel in the time of Messiah; according to the second, the peace and happiness of Judah after the evacuation of Palestine by the Assyrian army, which appears to have taken place after the miraculous defeat of Sennacherib before Jerusalem.

to some commentators.⁴ *They shall see.* The inhabitants of Jerusalem shall see.

3. *Strengthen ye, etc.* According to all the commentators except R. Moses Hakohen, this prophecy refers to the Messianic period; he refers it to the return of the fugitives in the time of Hezekiah, after the death of the king of Assyria. *Confirm the feeble knees, that they be able to walk.*

4. *To them that are of a fearful heart.* To those that do not believe that such a miracle could happen. *With vengeance against Edom or Assyria.*⁵

5. *Then, when they see this miracle or hear of it.*

6. *Then shall the lame man leap, in his return to Jerusalem. And the tongue of the dumb shall sing.* A figurative expression for "they will find water everywhere;" it is the reverse of "the tongue of the suckling cleaveth to the roof of his mouth for thirst" (Lam. iv. 4).

7. *השׁרב The parched ground.* Comp. שׁרב "heat" (xlix. 10) and שׁרבה the Chaldean translation of חרב "heat" (Gen. xxxi. 40). בְּנוֹה תַּנִּים רִנָּה *That which had been covered with the dwelling of dragons.*⁶ The desert. חצר=חציר *Court.*⁷ *With reeds and rushes, that grow on the banks of rivers.*

8. *And an highway shall be there, etc.* Although the rivers shall swell, still there will be a pathway, etc.⁸ מַסְלֹל An highway. *The way of holiness.* So called because of the return of the Israelites to Jerusalem.⁹ *The unclean shall not pass, etc.* No heathen, that is unclean, will pass over it, although it is his own, out of fear: the redeemed alone shall walk on the highway; and furthermore, *the wayfaring men, and fools, that are not acquainted with the way, shall not err therein, because it will be a highway.*¹⁰

⁴ The other opinion is, that לָמָּה refers to Palestine or Jerusalem, לַבְנוֹן being used as a masculine noun; Comp. xxix. 17.

⁵ Edom or Assyria, as we refer this prophecy to the Messianic period or to the time of Hezekiah.

⁶ A. V., "In the habitation of dragons, where each lay."

⁷ A. V., "Grass."

⁸ The abundance of water everywhere will be a blessing and comfort, not an obstacle stopping their way to their land and the holy city.

⁹ That is, to the holy city, to the place "which the Lord has chosen to put his name there."

¹⁰ A straight, continuous road, without any interruption.

9. *No lion shall be there on that way. Nor any ravenous beast, that could do harm, and frighten those that wish to return. But the redeemed shall walk there.* Those that will return will be unmolested by enemies and wild beasts.

10. *And the ransomed, etc.* And those that return, will come to Zion with rejoicing and *with everlasting joy upon their heads.* The head is the principal seat of the soul.¹¹ According to others the joy will be like a cover over their heads; this explanation is also admissible. *ששון ושמחה ישינו Joy and gladness shall reach them.* According to others: they shall obtain joy and gladness.

CHAPTER XXXVI.

They¹ are in meaning the same, although the one contains some additional words, which the other has not; the words may be compared with instruments, their meanings with the workmen.² I shall now explain six³ passages. 1. In the book of Kings (xviii. 20) *Thou sayest (but they are but vain words) I have counsel and strength for war*; that is, "thou hast said to thy people, that thou hast wisdom and strength for war, but this was only a word of the lips,⁴ thy⁵ strength consisted only in words." In the book of

¹¹ The divine promise of joy and happiness concerns the soul more than the body.

¹ The next four chapters (xxxvi.-xxxix.), and 2 Kings xviii. 13—xx. 19.—The words *ואם יש מלכות*, although they are not separated from the preceding by any sign, are the beginning of the new chapter.

² I. E. means by this simile, that we need not care so much for the words if we only know their sense, which is the principal thing. But the comparison is not striking; it can hardly be said that the meaning uses the words or letters in the same way as the workman makes use of his instruments. *כפועלים* "like the work done with them," is perhaps the correct reading, instead of *כפועלים* "like the workmen." Another simile, frequently used by I. E. for this same idea, is: "The words are like the body, their sense like the soul."

³ *שש* "that there are," in the Hebrew text, gives no sense; it is a corruption of *שש* "six."

⁴ Between *וזה הוא* the sentence, which is paraphrased by the succeeding words, namely, *אך דבר שפתיים*, "but in vain words," is omitted.

The Hebrew text has *נבורתי* "my strength," as if Hezekiah said that the

Isaiah (xxxvi. 5) it is said, *I say but vain words are counsel and strength for war.*⁶ These are the words of Rabshakeh; he says: I believe, that thy counsel and strength for war consist only in words. 2. In the book of Kings (xix. 14) ויקראם *And he read them,*⁷ viz., the documents (הספרים); in Isaiah (xxxvii. 14) ויקראהו *And he read it*, viz., that document alone, which contained the blasphemies; in both, *And spread it*. 3. In the book of Kings there is the addition of the words זרים=זרים, "the rivers of strangers," after מים "water." 4. In the book of Kings (xix. 25) להשוות יוני *To make equal*, etc., to make fenced cities equal to heaps of ruins; in the book of Isaiah (xxxvii. 26) להשאות *to lay waste*, etc., to lay waste fenced cities, that they be like heaps of ruins; comp. שואה "desolation" (x. 3); or להשאות is the same as להשות, since א and ו frequently interchange. 5. In the book of Kings (xix. 26) שרפה; in Isaiah (xxxvii. 27) שרמה; though there be two different words, their meaning is the same, "blasted." 6. In the book of Kings (xix. 29) סחיש; in Isaiah (xxxvii. 30) שחיס; these two words are the same in meaning—that which springeth of the same. Comp. כבש and כשב "lamb" (Lev. iii. 7, and iv. 32).

CHAPTER XXXVII.—*Has no commentary.*

CHAPTER XXXVIII.

9. ויחי *And was recovered*. Comp. עד חיותם "till they were whole" (Jos. v. 8), ואתה מחיה "and thou preservest" (Neh. ix. 6). It might also mean, "And he lived."¹

10. ברכי. Some derive it from דם "blood," and explain it,

strength of Rabshakeh consisted only in words. This reading, which is not at all objectionable in itself, renders the preceding words וזה הוא entirely inexplicable. The translation suggests the reading גבורתך "thy strength" instead of גבורתי.

⁶ A. V., "I say, sayest thou, (but they are but vain words), I have counsel and strength for war."

⁷ A. V., "It."

¹ In this case the word מחליו which follows, must be translated: "his illness being no more," or "after having been ill."

"In the vigour;"² but the correct explanation is: "In the cutting off."² Comp. נרמה נרמה "shall utterly be cut off" (Hos. x. 15). שאל *The grave*, which is deep in the earth; the opposite of heaven, which is always above; comp. Ps. cxxxix. 8:³ it does not mean "hell." פקדתי *I am deprived*. Comp. ולא נפקר "and there lacketh not" (Num. xxxi. 49); it is a poetical expression,⁴ as also used in Arabic.⁵ Some say that פקדתי is the same as פקד ממני "was taken from me," and compare it with יצאוני "are gone forth from me" (Jer. x. 20);⁶ according to others it means "I was remembered," in the same sense as "and the Lord remembered" (Gen. xxi. 1).⁷ *The residue of my years*. Comp. "the number of thy days I will complete" (Ex. xxiii. 26). In my commentary on that verse I have explained it.⁸

11. *I shall not see the Lord*, etc. God is not subject to accidents, that a human eye should be able to perceive Him; He is, however, known by His works. The meaning of this verse is therefore: "I shall not see any longer the works of the Almighty; I shall not understand the works of the Lord in this world, in the land of the living." These latter words are thus added as a kind

² דם "Blood or = לֶשֶׁר "moisture," "sap" (Ps. xxxii. 4); רִמִּי freshness, vigour; בְּרִמִּי יָמִי "in the vigour of my days," that is, in the midst of my days. The ' in רִמִּי is not radical according to this explanation. The second opinion is, that ' is a radical letter, replacing ה, and that רִמִּי is a noun formed of רמה "to cut off," like פְּרִי "fruit" of פרה.

³ In the psalm quoted, the poet says that wherever he should choose to go God would see him, whether he ascended to heaven or descended into the earth. There is, according to I. E., no occasion for introducing there the idea of "hell;" as a contrast to heaven above, the grave in the earth below is mentioned: "If I make my bed in the grave, behold thou art there."

⁴ For the common "I die."

⁵ נָפַד "he lost." Pass. "he was lost," "he died."

⁶ The comparison is not correct, because יצאוני in יצאוני is in the objective case, while פקדתי in פקדתי denotes the subject.

⁷ The three explanations of the phrase פקדתי יתר שנותי, given by I. E., are: 1. I shall be missing (that is, dead) during the remainder of my years, that is, of the years which I should have lived, were I not afflicted with this illness. 2. The remainder of my years was taken from me. 3. But the remainder of my years was granted unto me.

⁸ The years or the days of man are those determined by the natural constitution of his body; their number is often diminished by accidents, but remains complete by the protection and blessing of Providence. Comp. also I. E. on Exod. xxxiii. 21.

of explanation of the preceding phrase. The pleasure which man has in this world in understanding the works of the Almighty is first mentioned; and then, in the words, "I shall behold man no more," his pleasure in seeing his fellow-men. חרל *World*. חרל is perhaps the same as חלר "life," as כשב is the same as כבש "lamb;" comp. חלרי "my life" (Ps. xxxix. 6); it is possible that the word has the same meaning in the phrase מה חרל אני "how long I am living"⁹ (Ps. xxxix. 5). The life of man in this world is perhaps called חרל¹⁰ because man must at some time cease to be therein.¹¹

12. מרורי *My dwelling*.¹² Comp. מרור "from dwelling" (Ps. xxxix. 5); the word is frequent in Chaldee;¹³ דור "generation" (xiii. 20) is perhaps to be derived from the same root;¹⁴ comp. "for I am a stranger with thee, and a sojourner" (Ps. xxxix. 13). ונלה *Is departed*. The radical נ is replaced by Dagesh in the ד. ונלה *And is removed*. Comp. גלות "exile" (xx. 4). מני=מני *From me*. Comp. xii. 4. רועי Either "my shepherd," the י being the pronominal suffix, or "belonging to a shepherd," the י signifying "relation," as in פנימי "inner" (1 Kings vi. 26), אכזרי "cruel" (xiii. 9);¹⁵ for the tent of the shepherd does not remain in one place. קפדתי *I folded together*.¹⁶ Like a weaver. Comp. "And my days are swifter than the weaver's shuttle" (Job vii. 6). מרלה *With pining sickness*. Comp. דל "lean" (1 Sam. xiii. 4). With this illness, which I am suffering now, יבצעני *He will cut me off*, that my life will expire; comp. ויבצעני "and cut me off" (Job vi. 9). מיום עד לילה *From day even to night it will make peace with me*.¹⁷ It is an illness that keeps peace with the patient during the day, and makes war during the night; a fact often observed in cases of illness. חשלימי *It will make peace with me*.¹⁷ Comp. חשלים "it will make peace" (Deut. xx. 12).

⁹ A. V., "How frail I am."

¹⁰ From חרל "to cease." In this case we need not assume the transposition of letters (חרל = חלר), unless we consider חרל to be the original word, and חלר the changed form of it. Usually חלר "life" is derived from חלר "to be firm," "to last," a verb found in Arabic.

¹¹ Comp. I. E. on Ps. xlix. 9.

¹² A. V., "Mine age."

¹³ Comp. דירה "dwelling," דיורין "occupants of a house" (Talm. Bab. Sukka ix.)

¹⁴ דור "A generation," that is, the average time a man dwells upon the earth.

¹⁵ Comp. c. xiii. Note 7.

¹⁶ A. V., "I have cut off."

¹⁷ A. V., "Wilt thou make an end of me?"

13. שויתי "I made equal;" supply נפשי "myself;"¹⁸ or "I compared" the illness¹⁹ in its fierce attacks on me, with a lion which generally breaks the bones. *From day even to night it maketh peace with me*¹⁹, to my great surprise, after the attacks during the night.²⁰

14. כסוס כענור = כסוס כענור. Comp. כרע כאח לי "as though he had been my friend, my brother" (Ps. xxxv. 14). In the same way כנבש כאלוף "like a lamb, like an ox" (Jer. xiv. 19). סוס and ענור are names of birds, "a crane," "a swallow." *So did I chatter*. The patient in his heavy illness mutters and speaks what no one is able to understand.

רלו *They are lifted up*.²¹ Root דלל, comp. דליו "they are high" (Prov. xxvi. 7). עשקה לי *It oppresses me*.²² The illness oppresses me. ערבני *Undertake for me*. Comp. ערב "be surety" (Ps. cxix. 112); according to some ערבני = הרבני "destroy me;" this is nonsense. The word ערבני, lit. "pledge thyself for me," is an anthropomorphism; it means, sympathise with me in my troubles.

15. *He hath spoken unto me*. He said, "I will add to thy days" (ver. 5), והוא עשה *And himself will do it*.²⁴ The past is here used for the future; comp. נתתי "I will give" (Gen. xxiii. 13)^{24a}; or "And himself hath done this kindness unto me"²⁵, and still I

¹⁸ A. V., "I reckoned that."

¹⁹ In either case שויתי must be considered as an elliptical phrase; but the ellipsis of נפשי, which turns the transitive verb into a reflective one, is more natural. The sense of the whole sentence is: I made myself a lion, in resisting the fierce attacks of the illness; or, I considered the illness as a lion, that tried to break my bones.

²⁰ This remark is to explain the repetition of this idea in this verse, after it having been expressed in the same words in the preceding one.

²¹ A. V., "Fail."

²² A. V., "I am oppressed." — עשקה is third person feminine past of עשק. I. E. supplies, therefore, the subject דלתי illness."

²³ The Hebrew text has עתה "now;" but its meaning can hardly be found out; besides, the word מנורת, the usual introduction of a parallel passage, is missing; and the conjecture that עת' is a corruption of מנורת is well founded.

²⁴ A. V., "And hath done."

^{24a} Abraham says to Ephron כסף השדה נתתי; lit.: I gave thee money for the field" (Gen. xxiii. 13); and in the same chapter, ver. 15, it is stated "Abraham weighed to Ephron," etc. The past נתתי is here used for the future.

²⁵ viz. give me that promise.

shall go softly in the bitterness of my soul, when remembering these troubles, which I had to suffer. אָדָרָה *I shall go softly*. Hithpaël;²⁶ there is no parallel to it in the Bible, but אָדָרָם "I went with them" (Ps. xlii. 5), and in the Mishna מָדָרָה (Shabb. xviii. 2) in the well known meaning.²⁷

16. עליהם *By them*.²⁸ By the words, hinted at in the phrase "And he said" (ver. 15). עליהם יחיו *By them they live*.²⁸ By thy words and acts the living beings exist. ולכל *And always*.²⁹ The word עַת time is to be supplied. וְחָלִימֵנִי *So wilt thou recover me*. Comp. יחלמו "they are strong" (Job xxxix. 4); חלום "strong" (Talm. Bab. Rosh Hashanah 28).

17. Behold when I hoped for peace,³⁰ etc., when I was in the middle of my years, (Hezekiah was 39 years old, when he was taken ill); for when the choler³¹ is predominant in man, he is ailing in his youth, but healthy in his old age; the reverse takes place, if the phlegm³¹ is predominant; but the middle years are generally expected to be peaceful. מַר לִי מַר *I had great bitterness*. The repetition indicates emphasis. Some derive מַר from תְּמוּרָה "the reverse." בְּלִי Some compare it with בְּלִי "I am waxed old" (Gen. xviii. 12), and consider it as a noun like פֵּרִי "fruit" meaning "corruption." Others say that בְּלִי means in this verse "not," and that the sentence is inverted.³² The first explanation is preferable: "And thou hast desired my soul, and brought me up from the pit of corruption." *For thou hast cast all my sins behind thy back*. A figure taken from man, that

²⁶ It is impossible to suppose that I. E. explained אָדָרָה to be Niphal, as the Hebrew text reads וּמָלַת אָדָרָה טַבְנִין נַפְעַל; either נַפְעַל is a corruption of הַתַּפְעַל, or I. E. read אָדָרָה instead of אָדָרָה

²⁷ "To lead," or "to assist in walking."

²⁸ A. V., "By these things men live."

²⁹ A. V., "And in all these things." ³⁰ A. V., "Behold for peace."

³¹ The four humours of which the ancients supposed the blood to be composed are: blood דָּם, choler אֲדוּמָה מַר, phlegm לְחָה, melancholy שְׁחֹרָה מַר; the prevalence of the one or the other in man was believed to determine the constitution of his mind, or his temper. As man becomes older, the choleric temper disappears, while the phlegmatic humour increases.

³² The proper order of the words, according to this opinion, may be supposed to be as follows: וְאַתָּה לֹא חָשַׁקְתָּ נַפְשִׁי מִשְׁחָת "but thou hast not desired my soul to go down to the grave." The מ in מִשְׁחָת, however, presents some difficulty, and probably for that reason this explanation is rejected by I. E.

does not see, what is behind his back ; for we know, that God, the Creator of all bodies, has no body. This verse proves the assertion of some authorities, that in consequence of a sin committed by him, Hezekiah should have died earlier ; and since, as they otherwise stated, he who dies before his fifty-second year suffers the punishment *נִרְת* "to be cut off,"³³ he was grieved, that he should be punished with *נִרְת*, not being conscious of having committed a sin deserving it ; he says therefore : "Remember now, how I have walked before Thee, and have done what is good in Thine eyes" (ver. 3) ; he mentions two things, the thought and the practice.³⁴ Tradition says, that he had not yet obeyed the commandment to marry.³⁵

18. *For the grave, etc.* The body which is in the grave ; the negation *לֹא* is to be repeated after *מוֹת* : "death cannot celebrate thee ;" comp. Prov. xxi. 14.³⁶ *יִשְׁכְּרוּ* *They hope.* Comp. Ps. cxlv. 15. Many are surprised to find here the prophet declaring such things, as if denying the truth of the resurrection of the dead ; but the body has no power, no knowledge, when the soul has left it ; and why should we be surprised at it ? Man has sometimes no understanding when the soul is in the body, much less after his death.

19. *The living, the living.* The word *חַי* "living" is repeated as if to say "he who is living, as I do," or "he who has recovered from illness." *Shall praise thee, shall give thanks in words, in which soul and body appear to unite.* According to some the first *חַי* refers to God ;³⁷ but there is no necessity for this assumption. *Thy truth.* These acts of truth.³⁸

³³ Comp. I. E. on Gen. xvii. 14 ; and Talm. Bab. Moed. Katan. 28a : "He who dies in the fiftieth year of his life, dies by the punishment of *נִרְת* ; he who dies in the fifty-second year enjoys a death like that of the prophet Samuel."

³⁴ I. E. refers the words "how I have walked before Thee" to the fulfilment of the duties of the heart, because they are followed by "in truth and with a perfect heart."

³⁵ Comp. Talm. Bab. Berachoth 10a.

³⁶ In the verse *כַּפָּה אֵף וְשָׂחַד בַּחֶק חֲמָה עֲזָה* "A gift in secret pacifieth anger, and a reward in the bosom strong wrath," the verb *כַּפָּה* "pacifieth" must be repeated before *חֲמָה* "wrath."

³⁷ The translation of the words *חַי חַי הוּא יֵרֵךְ* according to this explanation would be : "O living God, he who liveth shall praise Thee."

³⁸ To send relief and help to the afflicted and suffering.

20. *The Lord.* Supply "hath said," or "will say," or "will command." *And my songs*, the songs which I shall compose. *We will sing.* I, and the singers in the temple, will sing, all our life.

21. *Let them take a lump of figs*, etc. This is a miracle, because the figs are injurious to him who suffers from the scab;³⁹ and the reason that the future forms *ישאו וימרחו*, *is*, that here only the command is reported.⁴¹ *רבלת תאנים* *A lump of figs.* Figs, that are opened, pressed together, and form a mass which is cut with a knife. *וימרחו* *And lay it for a plaster.* The word has a similar meaning in Arabic; what it means is well known.⁴²

22. *ויאמר חזקיהו* *Hezekiah also had said before, What is the sign,* as mentioned above (xxxviii. 7).

CHAPTER XXXIX.—*Has no commentary.*

CHAPTER XL.

This chapter¹ has been placed here for the following reason: in the preceding chapter it is predicted that all the treasures of the King, and even his sons, will be carried away to Babylon;

³⁹ Comp. Rashi ad locum.

⁴⁰ The words *ישא אומרם* of the Hebrew text give no sense; after *וזה שאמר* "and that he says," the words, which he said, are expected. They are very probably a corruption of *וימרחו*, *ישאו*, *במצות* is either identical with, or wrongly copied for *בצווי* "in the imperative."

⁴¹ It is frequently the case that a command is mentioned, and it must be inferred from the context that it was carried out; comp. Zech. iii. 4.

⁴² *مرخ* "to rub." Comp. c. xxxiv. Note 17.

¹ In this remark I. E. seems to consider the whole book of Isaiah as one, and to explain only the connection between the thirty-ninth chapter and the fortieth, without anticipating the question concerning the authorship of the second part, or concerning the period to which c. xl. refers. The prediction of the Babylonian exile (c. xxxix.) is, according to the opinion of I. E. properly followed by prophecies of comfort and happiness, even if those announce the release from some other exile. A similar remark is made by I. E. on the position of the thirteenth chapter.

this sad prediction is properly followed by the words of comfort. These first comforting promises, with which the second part of the book of Isaiah begins, refer, as R. Moses Hakkohen believes, to the restoration of the temple by Zerubbabel; according to my opinion to the coming redemption from our present exile; prophecies concerning the Babylonian exile are introduced only as an illustration,² showing how Cyrus, who allowed the captive Jews to return to Jerusalem,³ About the last section of the book there is no doubt, that it refers to a period yet to come, as I shall explain.⁴—It must be borne in mind, that the opinion of the orthodox, that the book of Samuel was written by Samuel, is correct as regards the first part, till the words "And Samuel died" (1 Sam. xxv. 1); this remark is confirmed by the fact that the book of Chronicles contains the names (of the descendants of David) in genealogical order down to Zerubbabel.⁵—The words

² The word לִזְכֹּר is here used in the same sense as in the well-known Talmudical phrase שֶׁאֵין רֵאיוֹה לְדַבֵּר זֵכֶר לְדַבֵּר "although there is no convincing proof for the statement, there is still some support for it." I. E. is of opinion that the prophecies concerning the redemption from the Babylonian exile are mentioned in this part of the book, not for their own sake, but only to strengthen the faith of Israel in those prophecies which refer to the Messianic period; that the fulfilment of the former may support the hope for the fulfilment of the latter. This remark of I. E. is based on the assumption that the prophecies contained in the second part of Isaiah were announced either after the redemption from the Babylonian exile, or at least immediately before the fall of Babylon, when the coming events could already be foreseen by every one.

³ The Hebrew text seems to be defective, as may be inferred from the incomplete sentence כִּי כֹרֶשׁ שִׁשְׁלַח הַגּוֹלָה. "For Cyrus, who set free those in exile"; the context demands the complement "was appointed for that mission by the Almighty long before."

⁴ I. E. nowhere fully explains this point; he only hints at it here and there, e.g., xlix. 24, li. 1, lii. 1, 11.

⁵ 1 Chr. iii. 1—19; ver. 20 is the commencement of a new pedigree, according to I. E. The Chronicles are supposed to have been written in the time of Zerubbabel; and from the fact that the generations after Zerubbabel, are not mentioned, I. E. concludes that the historian, even in books which are believed to be written by the dictation of the holy, prophetic spirit, does not anticipate the history of days to come. The latter part of the first book of Samuel, relating what has happened after the death of Samuel, could not have been written by the prophet Samuel himself. In a similar way, the second part of the book of Isaiah, which contains allusions to events that took place long after the death of Isaiah, as to historical facts, is, according to I. E., not written by the same prophet.

"Kings shall see⁶ and arise, princes and shall worship" (xlix. 7) support this view,⁷ though they might also be explained as follows: "Kings and princes will arise, etc., when they hear the name of the prophet, even after his death." The reader will adopt the opinion which recommends itself most to his judgment.

1. *Comfort*, etc. God addresses His prophet or the chiefs of the people. The repetition of the words "Comfort ye" is to indicate, that the comfort is to be administered immediately or repeatedly.

2. *דברו על לב* *Speak ye comfortably*. The expression *דבר על לב* "speak to the heart" means always "to speak kindly," so as to remove sorrow and regret for things which have already past; comp. Gen. i. 21. *Jerusalem*. The congregation of Israel is meant. *צבאה* *Her time*.⁸ Comp. *צבאי* "my appointed time" (Job xiv. 14); *צבא* (ib. vii. 1). The commentators generally take it in its usual sense; "her host;"⁹ but the first explanation is the right one. *נרצה* *Is accomplished*,¹⁰ that is, is finished and at an end; comp. *עדי ירצה* "till he shall accomplish" (Job xiv. 6); *תרצה* "shall accomplish"¹⁰ (Levit. xxvi. 34); *נרצה עונה* has the same

⁶ Supply according to I. E., "the prophet" as object to the verb "will see"; usually "the fulfilment of the divine promise" is understood.

⁷ I. E. is of opinion that in chapter xlix. the prophet speaks of himself, who, ill-treated, despised, and mocked at, when proclaiming the word of the Lord, is assured by the Almighty that he will yet be honoured by kings and princes, who will witness the fulfilment of his prophecies, and testify to their truth. The events referred to in these chapters having taken place during the reign of Cyrus, the prophet consequently lived at that time. But I. E. does not deny the possibility of referring the promised compensation to the honour and acknowledgment given by posterity to the name and memory of the prophet; in that case the verse quoted would contain no proof whatever for the opinion of I. E. Both views being admissible, it is strange that I. E. gives such importance to this proof, as to refer to it repeatedly in his commentary.

⁸ A. V., "The warfare."

⁹ *צבאה* is to be rendered accordingly: "She is full of her host," that is, of the Israelites. Comp. Targ. Jon. *עתידיא דתתמלי מעם גלותהא*. I. E. decides against this explanation, probably from the parallelism which demands that this phrase should be similar in meaning to *נרצה עונה* "the punishment for her iniquity is accomplished." From the mere grammatical point of view this explanation is more commendable, since the masculine *צבאה* is more likely to be the object than the subject to *נרצה*, which is feminine.

¹⁰ A. V., "Is pardoned." "Shall enjoy."

meaning as the phrase תם עונך "the punishment of thine iniquity is accomplished" (Lam. iv. 22). *Double.* Twice as much affliction as other nations had to suffer. בכל For all.

3. *The voice of him that crieth*, of him, that brings the good tidings. *Prepare ye*, etc. These words are addressed to all nations. *The way of the Lord.* The way of those that have been in exile and return to the holy mountain.¹¹ *Make straight*, etc. Repetition of the same idea.

4. *Every valley shall be exalted.* Every valley that is now low, shall then be exalted. The word נַי "valley" is not in the construct state¹² as in xxii. 1, and Ez. xxxix. 11. It is, however, possible that it is in the construct state and some genitive is to be supplied; comp. מַלְלִיל (xxi. 11).¹³ העקוב *The crooked.* It is the opposite of מישור "straight;" comp. עקוב "deceitful"¹⁴ (Jer. xvii. 9). והרכבים *And the rough places.* Comp. מרכסי "from the crookedness of"¹⁵ (Ps. xxxix. 21).

5. *And the glory*, etc. When God will perform this miracle, then His glory will be revealed.

6. *The voice said*, etc. This verse explains "the glory of the Lord" to consist in the fact that His word alone is fulfilled, not so the word of man. *The voice.* The angel.¹⁶ *Said* unto the prophet. כחציר=הציר Like grass. Comp. כשמש=שמש "as sun" (Ps. lxxiv. 12). *As the flower of the field*, "which flourisheth in the morning and groweth up, but is cut down and withereth in the evening" (Ps. xc. 6).

¹¹ "The way of the Lord" is either "the way which the Lord made," or "the way made for the Lord"; that is, the way which leads to the place where His name is glorified. I. E. seems to be in favour of the second explanation.

¹² From this remark it appears that I. E. read נַי, and thought it therefore necessary to explain the difference between this word, used, as it seems, in the absolute state, and the same form xxii. 1 and Ez. xxxix. 11 used in the construct state. No remark would have been required if I. E. had before him the reading נַי adopted in the printed editions of the Bible.

¹³ See c. xv., Note 1.

¹⁴ That is "crooked" in the figurative sense, the opposite of ישר "upright" or "straight."

¹⁵ A. V., "From the pride."

¹⁶ I. E. prefers to let the angel speak to Isaiah, to attributing to God "a voice" in its literal meaning.

7. *חציר Grass.* The fresh grass; the word has the same meaning in Arabic.¹⁷ *נשבה Bloweth.* Comp. *וישב* "and he drove away" (Gen. xv. 11), though of a different conjugation.¹⁸ *כחציר=חציר* Like grass. *העם* All people.¹⁹

8. *The grass withereth, etc.* Since he is like grass, he will wither; since he is like the flower, he will fade away; but the word of the Lord shall stand—*יעמוד=יקום*²⁰—and none will frustrate it. *רוח ה'*²¹ *The wind²² of the Lord*, that is, the wind, which is sent by Him, *נשבה בו Bloweth upon it*, that is, upon the grass, and it becomes dry.

9. *מבשרת That bringeth good tidings.* The feminine is used because *עדה* "the congregation"²³ is to be supplied, but not because it signifies a female person.

10. *בחזק With strong hand.* *יד* "hand" is to be supplied; as to the use of *יד* as a masculine noun, comp. Ez. ii. 9.²⁴ *שכרו His reward*, that is, the reward which He will give to him that hopes for Him.²⁵ *ופעלתו* And his wages.²⁶ Comp. *פעלת שכיר*

¹⁷ *خضر* Viruit, *خضر* Viridis. (Freytag, Lex. Arab. Lat.)

¹⁸ *נשבה* is the third person feminine part. of Kal; *וישב* is the third person masculine future (with *י* conversive) of Hiphil.

¹⁹ The definite article is sometimes used to indicate the extension of a name to all the individuals of that class; e.g. *הָעָם* = *כל עם* "all people;" all individuals included in the term *עם* "people."

²⁰ *קום* usually signifies "to rise," expressing a momentary action; *עמד* "to stand," expresses a lasting state. It must therefore be considered as exceptional to find the verb *קום* followed by the adverbial phrase "for ever," or as I. E. explains, to find *קום* used instead of *עמד*.

²¹ This remark belongs to ver. 7.

²² A. V., "Spirit."

²³ That is, the congregation of Zion or Israel.—This remark is directed against the Midrash explanation, quoted by Rashi, that sometimes the masculine form *מבשר* is used, sometimes the feminine *מבשרת*, to indicate that the good news will come either quickly, with vigour, as a man is used to go, if the Israelites will deserve it by a virtuous life, or slowly, without energy, like a woman, if the Israelites should fail to deserve it.

²⁴ *חזק* is an adjective; the noun, which is to be qualified by this attribute, must be supplied.

²⁵ The phrase "his reward" admits of two meanings; namely, 1, the reward which he gives; 2, the reward which he receives. The first explanation, though introduced anonymously, is not I. E.'s own opinion; he rejects it and replaces it by another, which is based on the second meaning of "his reward."

²⁶ A. V., "His work."

"the wages of him that is hired;" *פֶּעֱלָה* lit. "work" signifies also "the wages for the work."²⁵—I think that this explanation is not supported by the context, and that the sense of the sentence is: God does not ask for any wages; He is not like a hired shepherd, but *כִּרְעָה עֹדְרוֹ* (next verse) like one, that feeds his own flock.

11. *And carry them in his bosom.* Namely those that cannot walk. *עֲלוּת* Those that are with young. The word is derived from *עָלָה* "to go up."²⁷ *יִנְהֵל* He shall gently lead.—God will bring together those that are in exile, and heal those that are suffering.

12. *Who hath measured, etc.* There are some that ask, How is it possible that such a thing²⁸ shall happen? The answer is that the same Supreme Being will cause it to pass, who has created the whole universe, who knows the quantity of the water in the sea, as if He had measured it with His hand. *בְּשַׁעֲלִי* *In the hollow of His hand.* Comp. *בְּשַׁעֲלִי* "for handfuls" (Ez. xiii. 19). *And meted out heaven with the span.* He knows the measure of heaven, which He has stretched out like a curtain; He has created it with His omnipotence, according to His wisdom, as if He had measured it with the span. The words of the text are an anthropomorphism. *וְכָל* *And measured.*^{28a} Comp. *וְכָלוּ*, the Chaldean translation of *וַיִּמְדּוּ* "and they measured" (Ex. xvi. 18). *בְּשִׁלִּישׁ* *In a measure.* *שְׁלִישׁ* is very likely derived from *שָׁלֹשׁ* "three," but we do not know at present the capacities of ancient measures. Comp. *בְּשִׁלִּישׁ* "in great measure" (Ps. lxxx. 6).²⁹ *בַּפֶּלֶס* *In a balance.*³⁰ It is called in Arabic *Kriston*³¹ and consists of one long arm. The word *פֶּלֶס* is of the same root as *פָּלַס* "weigh" (Prov. iv. 26). *וּנְבִעוֹת בַּמֶּאֱזִינִים* *And hills in scales.*³² He places

²⁷ If it were as I. E. asserts, the word would be *עֲלוּת*; *עֲלוּת* is to be derived from *עָלָה*, as in nearly all commentaries.

²⁸ The redemption of the Israelites from their exile.

^{28a} A. V., "And comprehended."

²⁹ According to Gesenius *שְׁלִישׁ* is the third part of an Ephah, which is translated in the LXX. by *τρία μέτρα* "three measures."

³⁰ A. V., "Scales."

³¹ The Roman balance, the steelyard. As to the word *קְרִיסְטוֹן* mentioned by I. E., see Aruch. sub voce *כִּרְסָט*; it is called there an Arabian word, but it is more correctly the Persian *گريستون*

³² A. V., "Balance."

two hills in the two scales and weighs them against each other.^{32a} All this is said figuratively.

13. "רוח *The spirit of the Lord*. The Gaon says that רוח "the wind" (air) has not yet been mentioned with the other three elements in the preceding verse, and that "the Lord" is the answer given to the question, and the meaning of the phrase is: "Who has directed the wind? The Lord."³³ I do not agree with this explanation, because it is said את רוח³⁴, and besides, the second half of the verse has no sense at all if this explanation be adopted. I explain the verse thus: "Who has directed the spirit of the Lord:" רוח is in the construct state; comp. רוח אלהים (Gen. i. 2);³⁵ the interrogative pronoun מי "who," is to be supplied before the second part of the verse: "And who is the man, to whom God communicated His counsel, why He created things in such and such a manner.

14. נועץ It is the past of Niphal; the ע has therefore a Pathah;³⁶ it means, "He took counsel." ויבנינו And gave Him understanding.³⁷ And taught Him the path of judgment, how to fix the punishment for every sin, and taught Him knowledge (רעת), to know future events.

15. כמר מדלי As a drop of a bucket, as a drop that falls from the bucket. מר "drop" is hap. leg. וכשחק And as the small dust. Comp. ושחקת "and thou shalt beat" (Ex. xxx. 36).—Since all people are vain before Him, with whom could he have taken counsel? יסול "He throweth;" comp. ויסילו "and cast Him forth" (Jon. i. 5), though of a different root. According to R. Jonah יסול is Niphal, but that is very improbable; it can also be explained "He taketh up" and compared with נוטל "carrying" (Mishnah Shab. xvii. 2).³⁸

^{32a} I. E. seems to lay too much stress on the dual form מאזניים; else the remark is quite superfluous.

³³ The Gaon translates it: مَنْ هِيَ الرُّوحُ هُوَ اللَّهُ

³⁴ The accusative case in Hebrew is indicated by את only when the noun has the definite article or governs a genitive; if, therefore, רוח were to be separated from the following ", the particle את before רוח would be very exceptional.

³⁵ A. V., "The spirit of the Lord" (here as well as Gen. i. 2).

³⁶ נועץ is the third person past, נועץ the participle of Niphal, used also for the present tense. I. E. refers the verse to the creation, and lays stress on the use of the past.

³⁷ A. V., "And who instructed Him."

³⁸ יסול can be Niphal of סול as well as Kal of נוטל; but the construction of

16. *And Lebanon is not sufficient*, etc. God does not want burnt offerings; Lebanon would not suffice for fuel, if He wanted offerings. Lebanon is mentioned by the prophet simply as an example which his hearers can understand; in reality, however, he refers to all the woods of the earth. The same remark applies to the words "and the beasts thereof."

17. *All nations*, etc. All divisions of nature³⁹ are reviewed by the prophet; viz. first "the nations" (ver. 15), that is, "man," and then (ver. 16) "plants" and "beasts."—The meaning of this verse is: "since all⁴⁰ is as nothing before Him," etc.⁴¹ מִכֵּץ *Less than nothing*. The כ denotes here the same as in מְהֵל "lighter than vanity" (Ps. lxii. 10).—It is surprising how the Gaon could place men above angels, he must certainly have read this chapter.⁴²

18. *To whom then*, etc. They are without knowledge, but God is omniscient (Jos. xxii. 22).⁴³

19. הפסל *The image*,⁴⁴ which is cut of stone or wood. נֶסֶךְ *Molteth*.⁴⁵ Comp. עֵגֶל מִסִּכָּה "a molten calf" (Ex. xxxii. 4).

the sentence is not in favour of the former, for we should then have to supply the relative אשר: "The isles are like dust *that* is carried away;" but יכול being taken as the Kal of נִסְתָּל requires no such supplement.

³⁹ Only those parts of nature are mentioned, that exhibit a certain degree of vitality; the minerals (דְּוִמִּים) are therefore passed over in silence.

⁴⁰ The phrase כל הַנְּנוּיִם which is explained by I. E. to signify "man, plants and animals" cannot be taken in its usual and literal sense "all people;" it means "all divisions" or "all kingdoms of nature." Although I. E. might have derived this meaning of כל הַנְּנוּיִם from the literal and original meaning of נָוִי "people," he seems here to have indulged in a play of words, and to have used כל הַנְּנוּיִם in his commentary at least, instead of כל הַנְּנוּיִת "all bodies" or "all."

⁴¹ I. E. considers verse 17 as the recapitulation of the two preceding verses, and therefore refers כל הַנְּנוּיִם to "man, plants and animals" mentioned there.

⁴² This question is discussed by I. E. more fully in his abridged commentary on Exodus xxiii. 20.

⁴³ If the words of the Hebrew text אֵל הֵם בְּלֹא הָיָה דַּעַת כִּמוֹ אֵל הוּא יָדַע contained a grammatical remark that אֵל=הָאֵל "God," or=אֵלֶּה "these," either the word הֵם or הָיָה were superfluous, and the reference to Jos. xxii. 22 unnecessary. The following emendation has therefore been suggested for the translation: אֵל הֵם בְּלֹא דַּעַת וְאֵל הוּא יָדַע.

⁴⁴ A. V., "A graven image."

⁴⁵ The Hebrew text is here deficient. If נֶסֶךְ means "he cast," as appears from the comparison with עֵגֶל מִסִּכָּה "the molten calf," I. E. himself explains

וירקעו *Beateth it*.⁴⁶ Comp. וירקעו "and they did beat" (Ex. xxxix. 3), רקיע "expanse"⁴⁷ (Gen. i. 6). רתקות A kind of chain. Comp. הרתוק "the chains" (Ez. vii. 23).

20. סוכן המסכן הרומה Some explain מסכן to be identical with סוכן "treasurer" (xxii. 15), and supply מסכן: "the treasurer, namely, the treasurer of the oblation." According to others מסכן is an adjective: "That which is stored up, namely the oblation," of which to make an image; the third person in יבחר "he chooseth" is explained by them⁴⁸ to refer to the owner of the oblation. *To prepare a graven image that shall not be moved. To fasten it with nails.*

21. הלא תרעו *Have ye not known* by your own common sense, which is the most important source of knowledge; הלא חשמעו *have you not heard*; have you not been informed by others; הלא הנר מראש לכם *hath it not been told you from the beginning*, this is the lowest degree of knowledge.⁴⁹ *From the beginning.* From the first day of your existence; and even if you have no knowledge at all, *have you not considered the foundations of the earth?* etc.

22. חוג *Circle*. Comp. מחוגה "compass" (xliv. 13), the instrument, which is used to describe a circle.—Here it is stated that the earth is round and not square, though no verse is required for the support of this statement; for it is known by convincing proofs.⁵⁰ *He who sitteth upon the circle of the earth.* He whose glory fills the whole earth. כרוך *As a curtain*.⁵¹ Resembling the form of a tent.—The heavens mentioned here are not the Ofanim.⁵²

it so—הפסל cannot be the image cut from wood or stone. The original was probably to this effect: נסך "to cover" or "to overlay"; others: "to cast." Comp. the commentary of Kimchi, ad locum.

⁴⁶ A. V., "Spreadeth it over." ⁴⁷ A. V., "A firmament."

⁴⁸ The words "by them" are added in the translation, because according to the first explanation "the treasurer" is the subject.

⁴⁹ The various degrees of knowledge, with regard to the mode of acquiring it, are, according to I. E., respectively expressed in Hebrew by ידע "to know from our own reasoning," שמע "to know from information and instruction received from others," הודר "to be told, without any effort of our own reason."

⁵⁰ This remark is probably made, to shew that the expression "from the four corners of the earth" used by Isaiah (xi. 12), and Ezekiel (vii. 2), is not to be taken literally.

⁵¹ The Hebrew text has the word כמפריר, which, if correct, seems to be obscurer than the expression it is intended to throw light upon; but שפירר (Jer. xliii. 10.) is probably meant.

⁵² The Ofanim or Spheres (נלנלים), the bearers of the Throne, are invisible; but here the visible heaven, the sky, is meant. Comp. I. E. on Is. vi. 1, and Note 5; on Gen. i. 6, and on Ex. xxiv. 10.

וַיִּסְתַּחֲחֵם *And spreadeth them out, as a tent to dwell* under them.—The meaning of the whole passage is: "The Lord is He who sitteth," etc.⁵³

23. רִוּוּנִים *Princes*. Comp. רוּן "prince" (Prov. xiv. 28); the adjective has various forms.⁵⁴

24. *Yea, they shall not be planted, etc.* They shall be like trees, that perished as completely as if they had never been planted. נָמַע is Niphal; וַיַּעַן is Pual; שָׁרַשׁ is participle Kal⁵⁵ נִשֵּׁף *He shall blow*. Comp. נִשַּׁפְתָּ "thou didst blow" (Ex. xv. 10). וְנִם *And besides*.

25. *To whom then will you liken me, etc.* The prophet addresses the idolatrous people, saying, Are there men more honoured by you than princes and judges? and yet you see that God destroys them in a moment. וְאֲשֹׁרָה *That I be equal*⁵⁶ to him. *The holy*. God is too holy to be compared with one of His creatures, much less with the products of His creatures.

26. *Who hath created these, these creatures that are here; and who is it, that bringeth out their host with number every day.* This phrase refers to the daily apparent coming and going of the stars. It may also refer to the planets, each of which has its circuit defined by a number, which is known to the Almighty, but unknown hitherto to the wise men of the East and to all astronomers.⁵⁷ It is,

⁵³ This verse is the continuation of the question of the preceding verse, and the answer, left to the reader to supply, is "It is the Lord."

⁵⁴ The form of the nouns, whether substantives or adjectives, is not fixed after a certain uniform paradigm, as is the case with the verb; thus of the root רָוַן two nouns are formed: רִוּוּן and רִוָּן both meaning the same, namely, "prince." I. E. repeatedly calls our attention to this fact. See c. ix. Note 4.

⁵⁵ Comparing שָׁרַשׁ with שָׁרַשְׁנִי (Jer. xii. 2), the reader is more inclined to take it as the third person Pual, with Zeré instead of the Pathah.

⁵⁶ A. V., "Or shall I be equal."—I. E. does not take it as a separate question, but as the explanation of the preceding one.

⁵⁷ The use of the expression "the wise men of the East" for "men possessing the highest degree of wisdom" is derived from the words "And Solomon's wisdom exceeded the wisdom of all the children of the East." (1 Kgs. v. 10).—The number referred to in I. E.'s remark (סִפְּרֵי צֵאת) is the number of the revolutions each planet has completed since its creation. This number, he says, is unknown to all philosophers and astronomers; but if the era of the creation, which is generally adopted by the Jews, and which places the creation in the year 3760 before the commencement of the Christian era, is correct, it cannot be difficult to find the number of the revolutions of each planet. I. E. seems, therefore, to doubt the correctness of the number 3760. He adds, however, another explanation, referring "the number" to the fixed stars, which, in fact, no man was ever able to count, nor did any ever profess to be able.

however, possible, that the prophet refers to the number of stars in the highest sphere,⁵⁸ which no man, however wise, is able to tell. *By the greatness of might, which He possesses; and for that He is strong in power, not one faileth* to be numbered, or to preserve its substance; for no star is ever annihilated. **אִישׁ** signifies here "an individual;" comp. **וְהָאִישׁ גְּבִירָאֵל** (Dan. ix. 21).⁵⁹

27. *My way is hid from the Lord*, that is, He does not see what I am doing. The same idea is contained in the words which follow: *And my judgment passeth away from my God*, that is, He will not judge me according to my way.

28. **הֲלֹא יָדַעְתָּ** *Hast thou not known* by common sense; for he who is thinking can attain a knowledge of his Creator by convincing proofs. **אִם לֹא שָׁמְעָה** *Hast thou not heard*, and learnt from others, who have studied.⁶⁰ *The everlasting God*. As He was, so He will always be, without alteration. **בּוֹרֵא** *Creator*. I have explained already (Gen. i. 1), that **בּוֹרֵא** literally means "to cut."⁶¹ *The ends of the earth*. The horizon, which is, according to the opinion of scientific men, no real line. Since God is eternal,—the earth can testify it, which he keeps continually in the midst of the spheres, although it rests on nothing⁶²—*He fainteth not, neither is He weary, and there is no searching of His understanding*; consequently, His might and wisdom will never depart from Him. Some say, that the phrase "my way is hid," refers to the troubles which the Israelites have to suffer, and which they

⁵⁸ Each of the planets is considered to move in and by a certain sphere (**גִּלְגָּל**); there are seven spheres for the seven (then known) planets; another for the Zodiac, and the ninth for the other fixed stars, which is most distant from or highest above the earth. See c. vi. Note 5.

⁵⁹ The proof is here taken from **אִישׁ** being used to signify an angel; an angel is not a human being; **אִישׁ**, our author concludes, must therefore have the more general meaning "an individual," "a being."

⁶⁰ See Note 49.

⁶¹ I. E. repeatedly remarks, that **בּוֹרֵא** means (1) to shape, to produce a thing from a given substance (**יֵשׁ מֵיֵשׁ**): (2) to decree, or to decide: both meanings he derives from **נָזַר=בּוֹרֵא** "to cut." Most of the commentators explain **בּוֹרֵא** to mean **יֵשׁ מֵאֵין** "to produce a thing from nothing." According to I. E. God created first the indefinite substance, and in the six days of creation he shaped it, as described in the first chapter of Genesis. Comp. Philo De mundi opificio.

⁶² **בְּלִימָה** is a compound, consisting of **בְּלִי** and **מָה** "without anything," and is exclusively used in this connection. Comp. **תּוֹלָה אֶרֶץ עַל בְּלִימָה** "and hangeth the earth upon nothing" (Job xxvi. 7).

imagine to be either unknown to the Almighty, or of such a nature, that even if He knew them, He could not remove them.⁶³

29. *He giveth power, etc.* How can He be weary, if He gives power to the faint, and strengthens him that is without strength. עֲזָקָה *Strength*. It is a noun similar in form to חֵכְמָה "wisdom."

30. *Even the youths who have strength, faint, etc.*

31. *יחליפו כח Shall renew their strength.* Before one power is exhausted, the other is prepared for them by the Almighty. Comp. "if it be cut down, (יחליף) it will sprout again" (Job. xiv. 7). In Arabic this word has a similar meaning.⁶⁴ אבר *Wing*. Comp. Ps. lv. 7.—The sense of the whole verse seems to be this: The Israelites that trusted in the Almighty will be strengthened by Him, and He will bring them back to Jerusalem; the Babylonians, who are now mighty, will be weakened.

CHAPTER XLI.

1. *החרישו אלי = החרישו ושמעו אלי* Be silent and listen unto me.¹ *And let the people renew their strength, if they can. Let them come near, after having renewed their strength. Then let them speak, and let us come near together to judgment, to know, who is the mighty.*

2. *ממזרח The man from the east.*² The ancients refer this expression to Abraham, who defeated the kings (Gen. xiv.), and broke the idols;^{2a} especially because of the words "the seed of Abraham, my friend," (ver. 8). This is not impossible, but I refer it rather to Cyrus; because all these chapters are connected by their con-

⁶³ The reply to the first objection, "the troubles are unknown to Him" is contained in the words "and there is no searching of His understanding"; to the second objection, "He cannot help," the reply is given: "He fainteth not, neither is He weary."

⁶⁴ خَلِيفَة Successor alicujus fuit; خَلِيفَة Khalif. (Freytag, Lex. Arab. Lat.)

¹ To join a preposition to a verb, which does not govern it, while the verb which governs it is omitted, is a construction known as *constructio pregnans*; as e.g. here, החרישו ושמעו אלי = החרישו אלי; and ראש מעל אותה להסיר אותה מעל ראש אפרים ולשום אותה על ר' מנשה = אפרים על ראש מנשה "to remove it from Ephraim's head unto Manasseh's head." (Gen. xlviii. 17). —A. V., "Keep silence before me."

² A. V., "(Who raised up the righteous man) from the East."

^{2a} Comp. Bereshith Rabba, xxxviii.

tents; comp. "calling a ravenous bird from the east" (xlvi. 11), and "I have raised up one from the north, and he shall come; from the rising of the sun shall he call upon my name" (xli. 25); besides, the name of Cyrus is distinctly mentioned xlv. 28 and xlv. 1. *From the east.* Elam was north-east of Babylon.³ יקראו "He shall meet it" or "it shall meet him."⁴ לרגלו *To his foot.* Wherever he goes. וסלכים ירד *He will appoint rulers over kings.*⁵ ירד is Hiphil; "he will cause to rule;" comp. (the Kal) יורד "and he shall have dominion" (Num. xxiv. 19) כעפר חרבו "he will turn his sword into dust," that is, the sword of every other king. Others explain it: "he will make his swords as numerous as the dust,"⁶ and his arrows shall fly about as thickly as stubble driven by the wind."⁷

3. ירדפם *He will pursue them,*⁷ the kings. *And pass in peace,* that is, without weariness. לא יבוא ארח ברגליו לא יבוא *As if he had not at all gone that path with his feet.*⁸

4. עשה *Hath prepared.*⁹ Comp. לעשות "to dress" (Gen. xviii. 7). Who has done this? God has done it, who is "calling the generations from the beginning," before they come into existence; who knows all future generations, and cites each of them to appear in its right time. *The first* of all generations that have hitherto existed. *And with the last,* with the last generations.

5. *The isles saw the victory of Cyrus. They drew near.* Those events drew near. ויאתיו *And came.* It is here written like a perfect verb; the third radical ה is replaced by י.¹⁰

6. *They help*¹¹ *every one,* etc. All islands, all men, and all

³ Modern geographers describe Elam as rather to the south-east of Babylon. See c. xiii. Note 7.

⁴ A. V., "Called him."—קרא means "to call"; קרה "to meet"; but this distinction is often neglected, and the two verbs seem to be used indiscriminately.

⁵ A. V., "And made him rule over kings."

⁶ A. V., "He gave them as the dust to his sword, and as driven stubble to his bow."

⁷ A. V., "He pursued them."

⁸ That is, As if he had not had the exertion of travelling so far.—A. V., "Even by the way that he had not gone with his feet."

⁹ A. V., "And hath done."

¹⁰ The usual form is ויאתו, the third radical (ה) being entirely omitted.

¹¹ A. V., "They helped."

nations are now more anxious to worship idols, believing that they can thus be delivered out of the hands of Cyrus.

7. מחליק *He that smootheth.* Comp. חלק "smooth" (Gen. xxvii. 11). פטיש *Hammer.* A well known instrument.^{11a} Comp. Jer. xxiii. 29. הלה It is a noun derived from הלה "to beat;" comp. והלמה "and she smote;" it signifies the iron which is wrought by beating with the hammer. פעם The iron block, upon which the iron is hammered: the anvil; it is called פעם because of the beating upon it.¹² It is also possible that the two words הלה פעם together signify one instrument.¹³ אמר לרבך טוב הוא *Saying of the joining, It is good.*¹⁴ Till the joining is good.¹⁵

8. *But thou, Israel, etc.* Those are worshippers of idols, says the prophet, but thou, Israel, art my servant; the name of Abraham is mentioned here, because he also was taken out from the midst of idolaters. אהבי *Who loved me.*¹⁶ It is not the same as אהובי "who is loved by me," the former being active, the latter passive.

9. *From the ends of the earth.* The Israelites were in Babylon, far away from their own land. ומאציליה *And from the chief men thereof,* who are distinguished from the rest;¹⁷ comp. ואצלת

^{11a} It seems as if I. E. being here at a loss to find for פטיש another expression, which, being better known, could serve as an illustration, satisfied himself with the statement, that the same instrument is meant here by פטיש, which is well known by that name. It is also possible that the necessity of explaining הלה פעם elicited also a word on פטיש. Comp. c. v. Note 21, and I. E. on xxxiv. 11, Note 17.

¹² פעם "to beat." פעם "the foot," "the step," "the thing which is beaten," "the anvil."

¹³ הלה פעם is according to this explanation analogous to ארמת עפר (Dan. xii. 12), quoted repeatedly by I. E., since הלה has the same meaning as פעם "to beat."—The construction of the sentence according to I. E. is not quite clear; it is not explained whether פטיש and פעם both are in the objective case governed by מחליק ("he that smootheth the hammer and the anvil") or פטיש is the subject of the sentence, הלה פעם being the objective case ("the hammer smootheth the anvil"); the rendering "he that smootheth with the hammer" is out of question; I. E. would then not have omitted to say בפטיש=פטיש.

¹⁴ A. V., "It is ready for the soldering."

¹⁵ I. E. seems to explain here the words "Saying of the joining," etc.—"Till he is able to say of the joining," etc.—till the joining is good.

¹⁶ A. V., "My friend."

¹⁷ אצל "to be on the side." Hi. "to set aside," "to separate," "to distinguish." אציל adj. "distinguished," "noble," "chief."

"and I will take" (Num. xi. 17). אֲצִיל "the nobles of" (Ex. xxiv. 11). וּמֵאֲצִילָהּ can also be explained "from between her arms."¹⁸

10. תִּשְׁתַּע The second ת is the characteristic of the Hithpael, correctly put after the first radical. אֵל תִּשְׁתַּע *Do not turn away*.¹⁹ Comp. שָׁעוּ מִנִּי "turn away from me." (xxii. 4).¹⁹

11. הִנְחִירִים *They that were incensed*. It is the Niphal;²⁰ Comp. חִיר lit. "the burning;" נָחֲרוּ "were angry" (Song i. 6). The Babylonians are meant; when God punished and destroyed Babylon, He released His people, who returned home to their country with the permission of Cyrus.

12. מִצְוֹתָךְ = מִנְצוֹתָךְ "Thy contention." The נ is replaced by Dagesh in צ; the form of the word is like that of מִלְקוֹת. Comp. מִצָּה "strife" (Prov. xvii. 19); יִנְצוּ "strive together" (Deut. xxv. 11). אִפֶּס Nothing.

13. *For I, the Lord*, etc. For this is a wonderful event, that Babylon was taken, that her armies were destroyed in their own land, and the Israelites remained unhurt.

14. *Thou worm Jacob*. Israel had been considered by the Babylonians as worms. *Fear not*, that you will be killed together with the Babylonians. עֲזִרְתִּיךָ *I will help thee*. The future is here expressed by the past (עֲזִרְתִּיךָ), because all the divine decrees concerning the future, are considered as sure as if they were already fulfilled; besides the difference between past and future exists only with regard to created beings.¹²

15. לְמוֹרֵנָה *A threshing instrument*. It is well known.^{11a} Comp. הַמּוֹרֵנִים "threshing instruments" (2 Sam. xxiv. 22). חֲרוֹץ *Decreed by law*.²² Comp. חָרַצְתָּ "thou hast decreed" (1 Kings xx. 40). It is not surprising to find here the word יִשְׂרָאֵל used as a masculine and feminine noun in one verse;²³ it is used as feminine, as far as עֲדָה "congregation" is understood, but it is not a feminine noun itself. *Mountains*. A figurative expression for "the Babylonians."

¹⁸ Comp. אֲצִיל "armholes" (Ez. xiii. 18.)

¹⁹ See c. xvii. Note 11; c. xxii. Note 4.

²⁰ Of חָרַה "to burn."

²¹ To God all eternity is one indivisible whole. Time and space and their divisions are not in real existence, but postulates of and for our reason and imagination.

²² A. V., "Sharp."

²³ Comp. c. xv. Note 12.

16. *Thou shalt scatter them, etc.* This verse indicates that the greater part of the Babylonians will perish, and also that the Israelites will take their spoil.

17. *The poor, etc.* In their return from Babylon to Jerusalem. נשחית *Faileth*. Comp. ונשחיתו "and shall fail" (xix. 5). *The God of Israel*. "I" (אני) of the preceding, refers to this sentence also, and is to be supplied before "the God," as is often the case.

18. שפלים *High places*. It is the opposite of בקעות "valleys." This also is wonderful, that rivers will be found on high places. מדרב *Wilderness*. A plain that is not inhabited.²⁴

19. ארז שמה *The cedar, the shittah tree*. Asyndeton, like שמש יה "the sun, the moon" (Hab. iii. 10), תדרה ותאשור. Names of trees. All these trees grow about rivers; they do not grow where there is a want of water.

20. *That they may see, etc.* That the poor may see with their own eyes, and take it to heart. בראה According to my opinion, "hath shaped it;" according to others, "hath created it," that is, has brought it from non-existence into existence, but not from one form of existence into another.²⁵

21. קרבו Produce. It is imperative Piel after the form of ברכו "praise" (Jud. v. 2). עצומותיכם *Your disputes*.²⁶ Comp. עצומים "quarreling"²⁶ (Prov. xviii. 18). It would, however, not be wrong to explain עצומותיכם "your strong reasons," as the plural of the adjective עצום "mighty," "strong."²⁷

22. *Let them bring forth, their idols.* The imperative "produce" is addressed to those Israelites, who did not trust in

²⁴ I. E. seems here to be of opinion, that מדרב means originally "a plain," "an oasis" (lit. "a place whither the flock is led to be fed," from רבר "to lead"); but is used also to signify "the wilderness," "the desert" (usually a vast plain, containing oases; comp. Ex. iii. 1). Otherwise his remark would be superfluous.

²⁵ See c. xl. Note 61.

²⁶ A. V., "Your strong reasons." "Mighty."

²⁷ The Hebrew text has the words תאר הרבים, which seems to mean "adj. plur.;" but I. E. in similar cases, generally adds the remark, that the phrase is elliptical, and that such and such a noun must be supplied; (here טענות "pleadings" or מלות "words"). It is therefore not unlikely that we must not read תאר הרבים but תאר רבים "an attribute to רבים 'men that quarrel,'" which is understood. In that case the remark refers to עצומים and leaves it to the reader to apply the same proceeding to עצומותיכם.

God, but worshipped idols even in Babylon; they are told to produce (ריבכם) "their cause," that is, their evidence, to show which is the righteous side. The imperative "shew" הנידו is addressed to the idols.²⁸

23. האתיות *The things that are to come.* Comp. אתה "cometh" (xxi. 12). לאחר *Hereafter.* It is the opposite of לפנים "before" (Ruth iv. 7). *And know,* etc. We shall then know that you have power to do good or evil. ונשחעה *that we may relate.*²⁹ Comp. ואשתעי the Chaldean translation of ויספר "and he related" (Ex. xviii. 18). Some explain it: "and we shall turn unto it,"³⁰ and compare it with אל תשחע "do not turn away."

24. Ye. The idols are addressed. מאפע *Of nothing.* It is hap. leg. תועבה = איש תועבה "An abominable man," or it is the same as לתועבה "for an abomination." יבחר בכם *Chooseth you;* for worship.

25. העירותי *I have raised.* The Pathah³¹ under ה is caused by the ע which follows. *From the north.* Elam was north-east of Babylon.³² The word איש "a man" must be supplied: "I have raised up a man from the north;" Cyrus is meant. ויאת *And he came.*³³ It is an irregular form, because of the first and third radical (א and ה) being weak letters; it would have been of the form ויפן, but the א being silent, the Hirek under י is changed into Pathah as is usually the case with gutturals;³⁴ ויאת is Kal. *And he shall come upon princes,* etc. He shall come into the land or the camp of princes, and tread upon them, *as upon mortar.*

26. צדיק *He is righteous.* His words are true; it is the opposite of כזב "false." *Behold, there is none that showeth,* none that heareth the words of the idols; for "they have mouths but speak not" (Ps. cxv. 5).

²⁸ In some editions this remark is affixed to the word הנידו of the next verse, but it is more probable that it is intended for this verse, since there is no reason why we should refer the second הנידו to the idols and not also the first.

²⁹ A. V., "That we may be dismayed."

³⁰ See Note 19.

³¹ This rule is expressed in the first chapter of I. E.'s Safah Berurah: ע"ן הוא נרחב ויירחיב אשר לפניו. The ע prefers Pathah (lit., a wide vowel), and changes the preceding vowel (or Sheva) into Pathah or Kamez. The same is generally the case with all the gutturals.

³² See Note 3.

³³ A. V., "And he shall come."

³⁴ See Note 31.

27. *The first.* The first relatively;³⁵ it is the attribute to מְבַשֵּׂר "one that bringeth good tidings," which is to be supplied. הֵנָּה הֵנָּה הם = הֵנָּה Behold them. These are the words which the messenger will say to Zion, "behold there they are." The repetition of הֵנָּה "behold" is to indicate the speediness of the approach.

28. *For I beheld and there was no man* of the idolaters that could tell this.

29. *They.* The idols. אֵין = אֵין "nothing" as some explain; the letters אֵין and אֵין interchange. It can, however, also be taken literally.³⁶ The meaning of the verse is, "they are vanity, much more so their works."³⁷ נִסְכֵיהֶם According to some "their images;" comp. עֵגֶל מִסֵּכָה "molten calf" (Ex. xxxii. 4). I explain it "their libations," that is, the libations which the idolaters offer to their idols.³⁸

CHAPTER XLII.

1. *My servant.* Most of the commentators refer this expression to the pious Israelites; the Gaon to Cyrus; I to the prophet, who speaks here of himself, as in xlix. 6. *My spirit of prophecy.* He shall bring forth judgment. He shall proclaim all that which shall happen in future to all nations. According to the Gaon the prophet indicates by this phrase that Cyrus will be a righteous king.

³⁵ "The first" in an absolute sense, can only be applied to God; I. E. therefore explains the word ראשון here by ראשון אחר ראשון lit. "the first after another first," that is, "the first relatively."

³⁶ There is hardly any difference between the two explanations, since אֵין in the meaning "vain" must ultimately be derived from אֵין "nothing."

³⁷ I. E. here again neglects the accents, which demand the following rendering: "Behold, all of them! their works are vain, nothing."

³⁸ The parallelism of the verse demands for נִסְכֵיהֶם a rendering similar in meaning to מַעֲשֵׂיהֶם "their works." If therefore the former is correctly rendered "drink-offerings," the latter must refer to "sacrifices," to which, however, the remark of I. E. "they themselves are vain, how much more their works" cannot be applied. The author seems here to have neglected the rule of the parallelism which he repeatedly recommends, without any necessity; for נָכַךְ admits also the meaning "to weave" "to form," and נָכַךְ = מַעֲשֵׂה "the work;" comp. I. E. on Ex. xxxii. 4.

2. *He shall not cry*, as the judge is used to do.¹ *Nor cause his voice to be heard in the street*, in order that people should flock unto him.^{1a}

3. *A bruised reed*. This is a prolepsis, like "And stripped the naked of their clothing" (Job xxii. 6). "He will not break a reed," is figuratively said for "he will not act by violence." *וּפְשָׁתָהּ כָּהָה לֹא יִכְבְּנָה* And glimmering² flax shall he not quench. Flax is easily put out. "Glimmering flax" is here a prolepsis.³ *כָּהָה* "thin;" comp. *כָּהָה* "hath become smaller"² (Lev. xiii. 6). There is, however, some difference between these two words; that in Leviticus is a verb, the word used here is an adjective. The meaning of the whole verse is: The prophet does no harm to any nation by his prophecies; he is but proclaiming what is to come in future. *He shall bring forth judgment unto truth*. The judgment upon each nation, as it is decreed by the Lord, is meant.

4. *He shall not fail*. The prophet shall not fail, with regard to the spirit, which is joined to his body.⁴ *Nor will he be broken*, with regard to his body. *יִרְוֶן* is a verb *ע"ע*⁵; comp. *רִצִּין* "broken" (ver. 3); its form is like that of *יִרְוֶן*, "doth sing" (Prov. xxix. 6). The meaning of this phrase is⁶: "The prophet shall not die," or "he shall not be overcome by any violence of man."⁷ Compare the similar phrase in the preceding

¹ Comp. Kimchi ad locum: "The judge addresses the accused in a loud and harsh tone, in order the better to impress him with the sense of his authority."

^{1a} People will flock unto him spontaneously.

² A. V., "Smoking." "Dark."—The literal translation according to I. E. on Lev. xiii. 6 is "decreasing."

³ "He will not put out the (burning) flax," which will then be glimmering. The Hebrew text has the words *כָּהָה עַד שְׁתַּהִיָּה כָּהָה* which are identical in meaning with the preceding *עַל שֵׁם כּוֹפֵה*.

⁴ The verb *כָּהָה* lit. "to decrease" is according to the opinion of I. E. more properly referred to the properties and faculties inherent in the body, as e.g. in the preceding verse to the flame of the burning flax, while the verb *רִצִּין* "to break" points in fact more to the body itself.

⁵ Root *רִצִּין*. The regular form of the fut. Kal is *יִרְוֶן*, with active meaning, "he will break"; it is not quite clear from this remark of I. E. whether *יִרְוֶן* is to be taken in the same sense, and the words *לֹא יִרְוֶן נֶפֶשׁוֹ* are to be translated "one will not break his body," or in a neuter sense: "his body will not be broken;" in the latter case it would perhaps be better to assume two roots: *רִצִּין* "to break," and *רִוֶן* neuter "to be broken."

⁶ "He shall not fail, nor will he be broken."

⁷ According to the first explanation the phrase is to be taken more literally and referred to a premature death of the prophet, before he shall have completed

verse. This latter explanation, I think, is the right one. *Till he have set judgment in the earth*, till the truth of his prophecy be proved, and *isles shall wait for his law*, for the instruction contained in his prophecies; comp. viii. 20, and my commentary thereon.

5. בורא שמים *He that shaped⁸ the heavens*. There is a line, by which they are bordered.⁹ *And stretched them out* over the earth; comp. רקע "expanse" (Gen. i. 6). רוקע *He that spread forth*. ק has Pathah because of the ע which follows; comp. הנוטע "he who planted" (Psa. xciv. 9). *And that which cometh out of it*. The plants which grow upon the surface of the earth. נוחן נשמה *He that giveth a soul¹⁰ unto the people upon it*, that is, to man. ורוח להלכים בה *And breath^{10a} to them that walk therein*, that is, to the animals.¹¹ "Upon it" is used in the first instance, because man walks upright.¹²

6. *I, the Lord, have called thee*, etc. The Lord in these words addresses the prophet upon his own concerns. *And I will keep thee*, that no evil shall befall thee. *For a covenant of a people*. To establish the covenant of a people; comp. xlix. 8.

7. *To bring out the prisoners*, etc. To tell Israel that they shall be delivered out of the Babylonian exile. Comp. xlix. 9.

8. *That is my name*, my real name.¹³ Besides the tetragram-

his mission; according to the second it is to be taken more figuratively, and referred to the violent interference of the adversaries of the prophet in the faithful fulfilment of his divine mission.

⁸ A. V., "Created."

⁹ The bordering line is probably the horizon. This remark of I. E. is intended to support the opinion that the verb ברא has the meaning "to shape" or "to cut." By the bordering line the shape of the heavens is given; in that line they have been, as it were, cut. If, however, by שמים I. E. understands the spheres, "the line" must refer to the axis, which gives them a definite shape with regard to form and magnitude.

¹⁰ A. V., "Breath."

^{10a} A. V., "Spirit."

¹¹ According to I. E. נשמה "the soul" or more properly "intellectual faculties" is peculiar to man, but נפש and רוח "the sensitive and appetitive capacities he has in common with other animals. Comp. his remark on xxvi. 9. Note 9.

¹² I. E. calls our attention to the distinction indicated by the prophet in using the two different prepositions, על "upon," "above," and ב "in"; the former indicating the rising above the surface of the earth, the latter, the closer attachment to it.

¹³ The Tetragrammaton is called שם הנכבד "the honoured name" or "the

maton there is no other proper name of God in the Scripture. *And my glory*, that I tell the prophet what is to come, and that he reveals them in my name to honour me. ולא תהלתי=וההלת. The negative לא "not" of the preceding phrase לא אתן, refers to this one also.

10. *Sing unto the Lord*, etc. The prophet addresses the people in these words.¹⁴ *They*^{14a} *that go down to the sea*, etc. For¹⁵ all the people of the earth¹⁶ will praise God at the return of Israel from the Babylonian exile (Kedar is therefore mentioned together with the inhabitants of the isles, and those that go down to the sea¹⁷), when they hear of this extraordinary event.

11. *The plain and the cities thereof shall lift up their voice*,¹⁸ etc. Every plain and the cities thereof, all villages which are inhabited by Kedar, etc.; the tribe of Kedar always lived in the

honourable name." Sometimes it is called שם עצם "the proper name," because this name alone always signifies the Almighty, while all other names of God admit of other significations.

¹⁴ The Hebrew text has דברי הנביא lit., "the words of the prophet." This phrase is to be compared with the corresponding one: אלה דברי הנביא שאמר לו השם בעד נפשו "The Lord addresses with these words the prophet upon his own concerns" (ver. 6.) I. E. intends here to say: These are the words with which the prophet is to address the people.

^{14a} A. V., "Ye."

¹⁵ The prophet exhorts the Israelites to praise God, for all other nations will do the same, when they shall hear of the wonderful deliverance of the Israelites, though not directly concerned in it.

¹⁶ The Hebrew text has the words אנשי היבשה "people of the continent." But there seems to be no logical connection between the sentence "all inhabitants of the continent will praise God," and the sequence "therefore Kedar is mentioned together with the inhabitants of the isles, and those that go down to the sea." The word והים "and of the sea" must probably be supplied after היבשה: "All the people on land and on water," etc., or, as given in the translation, "all the people of the earth will praise God." This is the explanation of the words of our prophet: תהלתו מקצה הארץ "his praise from the end of the earth," that is, from all parts of the earth.—The conclusion of this remark בפלא זה בשמעם seems to be in the wrong place, and is to be connected with the words יתנו שבח לשם "will praise God." In the translation this has been indicated by the signs of a parenthesis.

¹⁷ The inhabitants of the isles, and those on ship-board represent the one part of the inhabitants of the earth, the Kedarites are the representatives of the others, of the continental peoples. (See next verse).

¹⁸ A. V., "Let the wilderness and the cities thereof lift up their voice."

plain.¹⁹ *The inhabitants of the rock*, the nations that live in the rocks. יִנּוּ *Shall shout*. Comp. הִרְנָה “the cry” (1 Kings xxii. 36). יִצְוּוּ *Shall lift up their voice*. It is used both in a good and a bad sense. Comp. צוּחָה “crying” (xxiv. 11).²⁰

12. *They will give glory*, etc. They will acknowledge that God has done great things, and will say as follows:—

13. *The Lord shall go forth*, that is, the divine decrees, that were secret hitherto, shall now be revealed. *Jealousy* because of the Babylonians, that worship Bel. יִרֵעַ *He shall cry*. Comp. תְּרוּעָה “shout” (Jos. vi. 5). יִצְרִיחַ *He shall roar*. Comp. צוּחָה “crying” (Zeph. i. 14), though of a different conjugation.²¹ *He shall show Himself mighty*²² by the victory over Babylon.

14. *I have long time*, etc. The first person refers to God. יִחַשְׁתִּי *I have holden my peace*. Comp. הִחֲשׂוּ “hold ye your peace” (2 Kings ii. 3). אֶחְתַּמֶּק *I refrained myself*. Comp. לִחְתַּמֶּק “refrain himself” (Gen. xlv. 1). אֶפְעֶה *Will I cry*. Hap. leg. According to some it means “viper,” and כִּי־לִדְרָה אֶפְעֶה וְנִי is explained by them as follows: “like one that beareth a viper, so shall I be desolate and sighing at once.” אֶשֶׁם *I shall be desolate*.²³ It is Niphal of a verb עִשֵּׁם (שָׁמַם). אֶשְׁאֵף *I shall sigh*.²⁴ Comp. שׁוֹאֵף “sighing” (Eccles. i. 5). אֶשֶׁם Refers to the feeling of the heart, אֶשְׁאֵף to the utterance of the mouth. This verse is addressed to those who will assert, that God is unable to help His people.²⁵

15. *I will make waste*, etc. How can they think²⁶ thus? Do

¹⁹ The name of Kedar may therefore fairly be used to signify the continental people. They were, in fact, never known as a seagoing nation.

²⁰ Here it is used in a good sense, but in the passage quoted (xxiv. 11) in a bad one.

²¹ צוּחָה is Participle Kal, יִצְרִיחַ is Future Hiphil.

²² A. V., “He shall prevail.”

²³ A. V., “I will destroy.”

²⁴ A. V., “I will devour.”—According to I. E. the verb שְׁאָף signifies the ardent longing shown by frequent short breathing (comp. I. E. on Eccl. i. 6). The meaning of the phrase is accordingly, that God waits long before He punishes the enemies of Israel, but then he shows, as it were, eagerness to help His chosen people.

²⁵ According to R. Moses Hakohen, from the Babylonian exile; according to I. E. from the present exile. That I. E. had the latter more in view, he indicated by the use of the future שִׁיחֵיו חוֹשְׁבִים “they will be believing.”

²⁶ The form חֲשַׁבּוּ is to be emended into the future יִחְשַׁבּוּ; as may be inferred from the succeeding future יִרְאוּ וְהִלָּא יִרְאוּ.

they not see, that I lay waste mountains and hills, and dry up all their herbs, and make rivers into islands, that people can dwell therein.

16. *And I will bring the blind by a way that they knew not*; for²⁷ even the blind, if accustomed to a path, go there without a guide. *I will make darkness light before them, and crooked things straight.* Some²⁸ refer this to the return of the Israelites from Babylon.

17. *They shall be turned back*, etc., for I have the power to do as I like, not so the idols. מִסִּכָּה *Molten images*.²⁹ The plural פְּסָלִי "images" must be supplied from the preceding phrase, because of the pronoun אֲנִי "ye" which follows.

18. *Ye deaf*, etc. Hearing and seeing originate in the heart; those that are deaf and blind in their hearts are, therefore, called here "deaf and blind."

19. *Who is blind*, etc. This verse proves the correctness of my explanation.³⁰ "You are blind who say that none is so blind as the prophet." כְּמַלְאכִי *As my messenger*. Comp. "חֲנִי מַלְאֲךְ" "Haggai, the messenger of the Lord" (Hag. i. 13).^{30a} כְּמִשְׁלָם *As he that is righteous*.³¹ Comp. יְשׁוּלָם "is recompensed" (Prov. xi. 31); שָׁלַם "to pay" (Exod. xxii. 5); מִשְׁלָם lit., "he who is recompensed," that is, the righteous. *As the servant of the Lord*, who, though not a prophet, serves God.

20. *They will see*. It is an irregular form; it is a combination of the two infinitives, the construct (רְאוּ) and the absolute (רָאוּ). The meaning of the verse is: they will perceive many words of

²⁷ The blind are supposed not to know any way; I. E. thinks it therefore necessary to point out that they sometimes know their way.

²⁸ The Hebrew text has שׁוֹה, which is either a corruption of שִׁי "some," or a proper name. Comp. also c. xl. Note 1.

²⁹ The singular may be rendered by a plural form, and also be considered as a plural for the grammatical construction, if the context shows that the word is to be taken in a collective sense. The form of the fem. sing. is often the sign of a collective noun. I. E., however, prefers to explain the construction by the assumption of an ellipsis.

³⁰ As to the prophet's being mocked by his audience, and the redemption of the Jews from Babylon being at the same time his deliverance from his own personal sufferings and troubles, see Introduction, and I. E. on c. xl. Note 1.

^{30a} This quotation is to show that the prophet is sometimes called מַלְאֲךְ "the angel of the Lord."

³¹ A. V., "Prophet."

God, but their soul or eye will not retain them; their ears will be open, they will not be closed, and still, strange to say, they will not hear.

21. *The Lord is well pleased*, that they do not see; He will show His justice and exalt His law, so that all those that forsake it shall be afraid. This verse may also^{31a} be connected with the next, thus: God showed His justice, and made those, that said of the prophet, that he is blind, robbed and spoiled, etc.

22. *Spoiled*. This is a verb ל"ה (שטה). Comp. שטים "spoiling" (1 Sam. xxiii. 1). *Breathing*. It is infinitive and has the same meaning as נפח, though of a different root (פוח). *In holes*. Comp. חור "hole" (xi. 8). They are imprisoned, occupying the lowest dungeons of all the captives. הַשֵּׁב The Pathah is substituted for Zere because the word is the end of the verse; הַשֵּׁב is transitive, and means "restore," namely the spoil.

23. *Who among you will tell³² this*, will tell things like those which the prophet, whom you declared to be blind, proclaimed. לאחור *For the time to come*. Comp. תאחרו "you keep me waiting"³³ (Gen. xxiv. 56); לפנים "in former time" is derived from פנה "it has turned away;" "it is gone."

24. *Who gave Jacob*, etc. Then the people will confess and say: "who has given us for a spoil?" Certainly the Lord, it is He (זו=זה "this"), against whom we have sinned, and in whose ways our forefathers refused to walk."

25. *Upon him*. Comp. Gen. xlix. 22.³⁴ Upon every one of our forefathers. חמה חמת אפו=חמה אפו "The fury, the fury of His

^{31a} The Hebrew text has וְזוֹ which is a corruption of וְזוֹ "or"; for in the succeeding words a second explanation is contained. According to the first explanation the תורה "law," that is to be exalted, is the divine law, described in the Pentateuch; according to the second it is the message which this prophet brought from the Lord, concerning the return of Israel from the Babylonian exile.

³² Our editions have יאזין "will give ear;" but I. E. reads instead יגיד "will tell."

³³ A. V., "Hinder me not."

³⁴ The peculiarity of a noun, pronoun or verb in the singular being referred to a noun in the plural is explained here; as e.g. עליו "upon him," after the plural לא שמעו, לא יאמרו "they would not," "they were not obedient," and צעדה "she runs" after בנות "branches." (Gen. xlix. 22.) Comp. c. ii. Note 18.

anger," Comp. האהלה אהל שרה = האהלה שרה "into the tent, the tent of Sarah" (Gen. xxiv. 67). ותלהמו *And it burned him*. Comp. להט "flame" (Gen. iii. 24).—They will confess that their forefathers were blind with regard to their hearts, and had no understanding.

CHAPTER XLIII.

1. *But now*, etc. Now, says the prophet, since you have confessed, God will redeem you. *I have called you by My name*. I have given you a great distinction; comp. "I have called by name Bezaleel" (Ex. xxxi. 2); and the distinction is further described in the words "thou art mine."

2. *When thou passest through the waters*, etc. The peoples¹ are in Scripture compared with rivers and also with fire; comp. "A fire is gone out of Heshbon" (Num. xxi. 28). By "the waters" and "the fire" the armies of Persia and Media are meant, that were to conquer Babylon.

3. *I gave Egypt for thy ransom*. The Egyptians shall be afflicted by the kings of Media.²

4. *Therefore will I give men*, whom I have created, as I have created thee.

5. *From the east*. From Babylon.^{2a} *From the west*. From Egypt and Assyria.³ Comp. Ezr. vi. 22.⁴

6. *Give up my children*. ולתימן *And to the south*. חִימָן is derived

¹ The Hebrew text has הַשָּׂרִים "the princes," but they are compared neither with rivers nor with fire (comp. I. E. on Num. xxi. 28); the translation is based on the conjecture, that הַשָּׂרִים is a corruption of הַנְּחָלִים.

² Media is here identical with Media and Persia. Kambyses, king of Persia, conquered Egypt 625 B.C.

^{2a} According to I. E. on c. xlix. 12, Babylon is in the north of Palestine; but in reality it may be considered as north-east of Jerusalem.

³ Assyria is described as in the west of Palestine, and identical with Ethiopia; comp. xviii. 1, Note 3, and xlix. 12.

⁴ The words referred to are: "And turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God." It is difficult to find out what I. E. intended to prove by this quotation, since it does not give us the least information concerning the position of Assyria. He means perhaps to show that the name of Assyria was not limited to the kingdom of Nineveh, since in the time of Ezra the latter kingdom had ceased to exist.

from ימין "the right."—He will bring them together from the four corners of the earth. *My sons, my daughters.* The males and females.

7. קרא = קורא "that calleth," as some explain; but this is wrong. It is to be taken literally.⁵ *Every one that is called by my name*, that is, all that belong to the people of the Lord. *And for my glory.* To be a glory to my name. בראתי *I have formed it*,⁶ namely, that nation. עשיתי *I have established it*.⁷—R. Salomo, the father of metrical poetry in Hebrew,⁸ explained this verse to contain the principles of the creation of the universe; but this explanation is not in accordance with the context.⁹

8. הוציא *To bring forth*.¹⁰ It is infinitive. *A blind people*, that were blind formerly, although they had eyes. Thus there is a connection between this and the preceding chapters.¹¹

9. *Let all the nations be gathered together*, etc. If some should say that the Israelites did not know these future events, for they were blind; but of other nations and their wise men, some knew them perhaps, the question is put, *Who among them can declare this*, viz. that which shall happen in days to come, *and show us former things*, past events, which they had announced before they took place. *Let them bring forth their witnesses*, that they may hear it.¹² ויצרקו *that they may be justified* with regard to their

⁵ That is, in a passive sense, which is indicated by the form of the Niphal.

⁶ A. V., "I have created him."

⁷ A. V., "I have made him."

⁸ R. Salomo Ibn Gebirol, who is believed to be the first Hebrew poet who wrote whole works in metrical verses. See Zahoth, On Metre.

⁹ According to I. E. this verse is in apposition to בני "my sons" and בנותי "my daughters" of the preceding verse, and refers to the Israelites; the three verbs not differing essentially from each other. According to R. Joseph Sephardi, Super-commentator of I. E., On the Pentateuch (Gen. ii. 4), I. E. refers these three verbs to the creation of matter, the creation of form, and the combination of both. But I. E. cannot be the author of this explanation, because it would overthrow his rendering of ברא, upon which he lays great stress. See c. xl. Note 61, and c. xlv. Note 6.

¹⁰ A. V., "Bring forth."

¹¹ The expression "blind people" recalls the same expression, used c. xlii. 18, of those who refuse to believe in the words of the prophet. The word פרשה is not coincident with the term "chapter," but is used by I. E. rather in the sense of "section," and is therefore translated by the plural "chapters."

¹² The declaration that some one else, beside the prophet sent from the Lord, had announced events before they took place.

words;^{12a} and¹³ let them hear, that is, let the witnesses hear the same, and say, *It is truth*, it was so.

10. *Ye are my witnesses*, etc. Israel is addressed. *And my servant*. The prophet. *I am he*. This is the sublimest expression of the unity of God; for every other being is different from its real form.¹⁴ *Before me, after me*. According to some, "before me" means "before the revelation on Sinai," and "after me," "after the revelation."¹⁵ But it is not at all necessary to depart from the literal meaning of the words: "No God was before me, and none will be after me," because God is the first and last. The expression "formed" (נוצר) is applied here to the word "God," in order to imply that a god besides Him can only be one formed by man. Shortsighted people think, that the expression "formed" used in reference to the Creator, slipped out of the mouth of the prophet; but this is by no means the case; such critics do not conceive the true meaning of the verse.^{15a}

11. *I, I*. The word is repeated, as if to say, "I do not change as the host of heaven does with regard to its centre, nor as earthly things do with regard to substance and form; I can therefore help at every time."

12. *I have declared in Egypt, to save you. And I have caused to hear. I have caused you to hear my voice on Sinai. There was no stranger among you. The Israelites alone were there. And you are my witnesses. You were informed of it by your fathers.*

^{12a} That they foretold future events. I. E. adds this remark, in order to show that even then only the truth of their words may possibly be proved, but their actions, their idolatry, can never be justified.

¹³ A. V., "Or."—I. E. refers the conclusion of the verse to the witnesses, so that the words וישמעו ויאמרו אמת are the explanation of עדיהם "their witnesses." Others explain this phrase as the second alternative: or, if they are not able to produce witnesses, let them hear what the prophet says, and acknowledge that it is true.

¹⁴ Every creature is, according to the theory of I.E., produced after and by its abstract form in the spiritual world above, but being subject to accidents, it deviates from its abstract original, from its true and perfect form, and is, as it were, not truly itself. To God alone this is not applicable; He is, therefore, said to be Himself in truth, to be always the same.

¹⁵ This explanation is intended to oppose the inference, which might be made from the words "before me," "after me," that God is not without beginning and end.

^{15a} That there is no God besides Him, not even one formed by Him.

And I am God continually; comp. "I am the Lord, I change not" (Mal. iii. 6).

13. *Before the day was*, etc. I was God before the existence of day. Therefore, the word גם "yea" is added. מַחֲיוֹת יוֹם=מֵיּוֹם "When day was not yet." I am he; and since I am God, who can be delivered out of my hand; I do my desire and will, and none can frustrate my doing.

14. מִלִּפְתָּי I was sent.¹⁶ Some think that the first person "I" refers to the prophet; but I am of opinion that God is speaking, because this verse begins, "Thus saith the Lord," and the next verse, "I am the Lord." The meaning of the phrase is: "I have come so hastily, as if I were sent."¹⁷ A very learned man in Spain conjectures, that the Divine Glory,¹⁸ the same heavenly prince of Israel^{18a} that has been sent to Babylon to redeem Israel, is speaking to the prophet. וְהוֹרַדְתִּי בְרִיחִים *And have brought down the bars*¹⁹ of Babylon, that is, I caused Babylon to be conquered; comp. "He hath destroyed and broken her bars" (Lam. ii. 9). The bars of the gates of the place are meant. בְּאֵינִיּוֹת רִנָּתָם *And I shall bring down the Chaldeans* from their ships of joy, in which they are.²⁰

15. *Your holy one*. For I shall be your King, to save you.

16. *Which maketh a way in the sea*. This shows, that the fleet of the enemy will arrive and defeat the Babylonian fleet.

17. *Which bringeth forth the chariot and horse*, חֵיל וְעֶזְו *the great and powerful army*²¹ on land; the army of the Chaldeans is meant, that went out to fight against the Persians. רַעְכּוֹ It is Pual,^{21a} and means "they are extinct;" comp. יָדָעַר "shall be put out" (Prov. xx. 20).

¹⁶ A. V., "I have sent."

¹⁷ I. E. seems to have read מִלִּפְתָּי instead of מִלִּפְתָּי adopted in our printed Bibles.

¹⁸ The angels, according to I. E., being the incorporeal first emanation from the divine Glory, are also called הַכְּבוֹד "the divine glory."

^{18a} Comp. Dan. x. 20.

¹⁹ A. V., "All their nobles."

²⁰ We have to supply the relative אֲשֶׁר before בְּאֵינִיּוֹת; lit.: And the Chaldeans, who are in the ships of their joy, scil., I shall bring down from those ships.—The meaning of the verse, according to I. E., is: Both the Babylonian land army and fleet will be utterly destroyed.

²¹ According to I. E. עֶזְו is an adjective, meaning "powerful," and co-ordinate to גָּדוֹל "great," which is implied in חֵיל. Comp. I. E. on xl. 14.

^{21a} I. E. seems to have read רַעְכּוֹ instead of the Kal רַעְכּוֹ comp. Ps. cxviii. 12.

18. *Remember ye not* by words, the former wonders. *Neither consider them in your minds.*

19. *A new thing.* The taking of Babylon, or the fact that the Israelites alone will escape; the latter seems the more probable explanation.²² *I will even make, etc.* I shall, besides, produce water in the wilderness for the benefit of those who will return from Babylon to Zion.

20. *The beast of the field shall honour me,* for the good which I am doing for it. The dragons are mentioned, because they live in the wilderness. *To give drink to my people.* I shall do this unto the beasts for the sake of my people.

21. וו = זה This. *This people,* that returns from Babylon, is mine.

22. *But thou hast not called me, etc.* All the good I do to the Israelites, I am not bound to do; for even the Israelites in Babylon have not sought me. כי יעצה בי *That thou be weary of me.*²³ Thou hast even not called me; how then shouldst thou be weary for my sake. ישראל O Israel. It is in the Vocative case.

23. *Thou hast not brought me burnt offerings in Babylon. Neither hast thou honoured me (זבחך) with thy sacrifices,* with thy peace-offerings.²⁴ *I have not caused, etc.* I have not asked thee to serve me with oblations. *Nor wearied thee with incense,* to buy incense for me.

24. קנה בשם=קנה Sweet cane (Ex. xxx. 23). וחלב זבחך And *with the fat of thy sacrifices,* of thy sin offerings.²⁴ Supply the preposition ב "with" before חלב "fat;" comp. בששת=ששת "in

²² Because, in the first place, Babylon had been taken before by Sennacherib; secondly, the capture of a town does not appear to be a new thing, since many strongholds had been taken before, and this event could not be called by the prophet "a new thing;" while it can more properly be said of the deliverance of the oppressed Israelites, who were in numbers and warfare inferior to all other nations.

²³ A. V., "But thou hast been weary of me."

²⁴ The word זבח is used in connection with שלמים to signify "peace-offerings" (Lev. iii. 1), and as a complement of עולותיך, signifying all animal offerings except the holocaust (ib. xvii. 8), that is, peace and sin-offerings. The word occurring twice in this passage, is therefore explained to refer each time to a different kind of sacrifice. I. E. refers it first to peace-offerings, probably because of the expression "neither hast thou honoured me;" believing that sin-offerings can never be an honour to the Almighty; they can only be the symbol of a compensation or a satisfaction for wrongs done as it

six" (Ex. xx. 11). *But thou hast made me to serve.* This is an anthropomorphism. Through thy sins I was considered by the nations as a slave that has no authority; the same idea is contained in the words which follow: "Thou hast wearied me," etc.

25. *For my sake*, that my name be not profaned, I shall blot out thy transgressions.

26. *Put me in remembrance*, etc. If thou reply that thou hast not sinned against me while being in thy land, and yet I have cast thee out, then put me in remembrance. נִשְׁפָּטָה *Let us plead together.* Let us be ready for judgment. *Declare thou thy cause*, that thou mayest be justified.

27. *Thy first father hath sinned.* Jeroboam, when chosen by the Israelites, to be their king, without the consent of God.²⁵ וּמְלִיצִיךָ *And thy interpreters.*²⁶ Either the princes, the interpreters of the king, are meant, or the Levites, the interpreters of the priests. Some explain אֲבִיךָ by "thy teachers." Comp. 2 Kgs. xii. 13; Gen. iv. 21; xlv. 8, and מְלִיצִיךָ by "thy pupils." As to מְלִיץ interpreter, comp. Gen. xlii. 23.

28. *The princes of the sanctuary.* The priests; comp. 1 Chron. xxiv. 5.

CHAPTER XLIV.

1. *Yet now hear*, etc. This evil I have brought upon thee for thy wickedness, but now hear the good which I shall do unto thee.

2. *From the womb.* With this expression the prophet alludes to Jacob (comp. Hos. xii. 4; in my commentary thereon I shall explain it),¹ or metaphorically to the time, when Israel

were against the Almighty; this is properly expressed by the verb הִרְוִיתִי "thou hast satisfied me," or "thou hast filled me."

²⁵ This statement is not quite correct, since the prophet Abijah from Shilo¹ told Jeroboam that God had appointed him to be king over ten tribes (1 Kgs. xi. 29—39). The idolatry of Jeroboam should rather be pointed at by I. E.—

²⁶ A. V., "And thy teachers."

¹ I. E. takes the expression "womb" literally, and refers it to the incident recorded Gen. xxv. 26, in the account of the birth of Jacob and Esau.

was declared to be the people of the Lord. ישורון *Jesurun*. It is originally an adjective derived from ישר "right;" there is no other instance of this form.

3. *For I will pour water*, etc. As I pour water over the place that is thirsty, so will I pour out the spirit of my holiness, or of my salvation, etc. אֶצֵק *I will pour out*. The Dagesh in צ compensates for the ' which is omitted;² comp. אֶצְרַךְ "I shall form thee" (Jer. i. 5).

4. *And they shall spring up*. The pronoun "they" refers to "My spirit," and "My blessing," of the preceding verse; according to others³ to "thine offspring." בבין הציר *Like grass*. Lit., "between the grass," that is, as if they were between grass. They will increase and multiply.⁴

5. *One shall say*, etc. They will be numerous, and the majority of them will be faithful to God, and desirous of returning to His house. *And another shall call himself by the name of Jacob*, in order to show to all nations, how proud he is of belonging to the holy people. בירו=ירו With his hand. *And another shall subscribe unto the Lord*, that he is willing to go to the sanctuary of the Lord. יכנה He will surname himself.—Many refer this verse to proselytes; comp. "Ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you" (Zec. viii. 23).

6. *The King of Israel*. When the Israelites were in their own land. *And his redeemer*, when he is in exile. *The Lord of hosts*. He is always king, and the hosts of heaven testify it. *I am the first*, the first king.⁶

7. *And who is like me*, that is, Who pretends to be like me.

² The root of אֶצֵק is אֶצַק.

³ Comp. Rashi, ad locum; and Targum Jonathan.

⁴ This remark on בבין הציר is seemingly a continuation of the second explanation of "And they shall spring up," but in reality it can also be connected with the first one.

⁵ Comp. Rashi ad locum.

⁶ I. E. explains מלך ראשון by ראשון "the first king," because the context demands here rather the declaration that God is the King and Ruler of the universe, that every thing that happens is caused and commanded by Him, than a description of His Eternity.

יִקְרָא Shall lift up his voice.⁷ And shall declare it, namely all that has passed. עַם עוֹלָם The ancient people. עוֹלָם means here "of old." וְאֲחֵיוֹת And the things that are coming. It is like a perfect verb.⁸ לָמוֹ For themselves,⁹ that is, in order to show that they know it.

8. אַל תִּרְהוּ Be ye not afraid. תִּרְהוּ is hap. leg; those that identify it with תִּרְאוּ are wrong, on account of the absence of the radical.¹⁰—Be not afraid, when those calamities befall Babylon. Have I not told thee of it long ago? Ye are even my witnesses, and you will see whether there is a God beside me; There is no God whom I know not¹¹ to be vain and powerless. According to some, "whom I chastised not;" comp. וַיִּוְדַע "and he chastised"¹² (Jud. viii. 16). I think that the prophet speaks here of the host of heaven.¹³

9. They that make a graven image, are all of them vanity. They themselves as well as their images are vanity. וְחִמּוּדֵיהֶם And their delectable things. The objects which they ornament with figures, that they be charming to the eye, namely the idols.¹⁴ And they are their¹⁵ witnesses, to testify that the images "see not,

⁷ The Hebrew text has the words כְּאִמֶּר קוֹלוֹ which appear to be a corruption of a phrase like הִרְמַת קוֹל; the translation is based on this conjecture.

⁸ The third radical ה of the verb אָתָה being replaced by ' , I. E. seems to have overlooked the Dagesh in ' , else he would have made some remark on it.

⁹ A. V., "Unto them."

¹⁰ This is no good reason at all; since ' of יִרָא "to fear" can in writing be well omitted in the future Kal; it is read יִרְאֵן to distinguish it from תִּרְאֵן "you will see."—According to I. E. א and ה belong to those letters which interchange.

¹¹ A. V., "I know not any."

¹² A. V., "He taught."

¹³ In that case צוֹר "rock," "protection," would signify the same as לָרֶ "prince," used by Daniel x. 20. See I. E. on xxiv. 21, Note 30.

¹⁴ The word פְּסִילִים is not used here by I. E. in its general meaning "idols;" but in the special meaning assigned to it by I. E., "stone images" (xl. 19). The reason that I. E. refers to חִמּוּדֵיהֶם to "stone images" is to be found in his desire to find system and symmetry in the words of the prophet. The images made of metal and wood being mentioned ver. 12 and ver. 13, the general term חִמּוּדֵיהֶם must be restricted to "stone images," in order to have a complete picture of all kinds of idols.

¹⁵ A. V., "Their own."

nor know." *That they may be ashamed.* Connect this phrase with "they are their witnesses."¹⁶

10. *Who hath formed*, etc. Is there any thoughtlessness like this, to attempt to form a god? *God.* So called in the sense of him who formed the image. נִסַּךְ *He hath molten.* Comp. מִסְכָּה "molten" (Jer. vii. 5).

11. *His fellows.* The priests of Baal, or the artificers of the idols; the latter explanation is the better. Let them *all be gathered together* and be ashamed.

12. חָרֵשׁ *Smith.* In the construct state the ר has Pathah, in the absolute it has Kamez, without exception. מַעְצֵר A cutting instrument of iron.¹⁷ מַקְבֹּוֹת *Borer.*¹⁸ An instrument used for making a hole. יִצְרֵהוּ *He fashioneth it.* Comp. צוּרָה "form," or, what is still better, יִצִּירָה "formation."¹⁹ *He is hungry.* The smith is hungry.

13. *The carpenter*, etc. After having mentioned the mason and smith,²⁰ he speaks of the carpenter. *The carpenter stretches out his rule*, etc. This is just the mode of proceeding of those workmen. יִתְאָרְהוּ "He forms it" or "he draws the outlines;" comp. וְתָאֵר הַגִּבּוֹל "and the border was drawn" (Jos. xv. 9). שָׂרֵד A kind of drug used for dying.²¹ The word is hap. leg. יִעֲשֶׂהוּ *He finisheth it.*²² מַקְצֵעוֹת *Rulers.*²³ This is the opinion of R. Jonah. מַחְוֶנָה *Compass.* Comp. חוּג "circle" (xl. 22). It is an instrument used for drawing a circle. *According to the beauty of a man*, that is, the female, according to the opinion of some; but I think that it is in reality only a repetition of the preceding idea.²⁴ לִשְׁבֹּת בֵּית *That it may remain in the house.* That it be like a man, who dwells in his house.

14. *He heweth him down cedars*, etc. Some cut the idols out of

¹⁶ That is, they shall be compelled to confess, to their own shame, that the idols in whose divine power they have believed hitherto, have no power whatever, not even that of man.

¹⁷ A. V., "With the tongs."

¹⁸ A. V., "With hammers."

¹⁹ It can hardly be discovered, why I. E. gives the latter the preference. As to the meaning of the word there can be no difference whether it is compared with צוּרָה or with יִצִּירָה, since the latter could in this instance only signify "formation," not "creation." With regard to the etymology there can be no doubt that the word is to be derived from יִצַּר, and not from צוּר.

²⁰ Ver. 9 and 12. Comp. Note 14.

²¹ A. V., "A line."

²² A. V., "He fitteth it."

²³ A. V., "With planes."

²⁴ Of כְּתַבְנִית אָדָם "after the figure of a man," which refers to man generally, without any distinction between the male and female sex.

cedar wood, others of חריוה cypress. It is the name of a tree. לו ויאמץ And he planted it.²⁵ אורן It is either the name of a tree, or it means "root."²⁶ ונשם And the stem.²⁷ Lit., "the substance;" comp. נשמת in Chaldee, and in Arabic جسم "body." According to others: "rain;" the meaning of נדל is then, "and the rain will cause it to grow."

15. לבער To burn. Then shall it be for a man, etc. Some warm themselves by the fire, others kindle it, etc. ישיק He kindleth it. Comp. נשקה "was kindled" (Ps. lxxviii. 21); the meaning of נשק is similar to that of בער "to burn." ויסנר And falleth down. This word is frequently met with in Arabic and Chaldaic.^{27a}

16. האה Aha. Interjection of joy; comp. Ps. xxxv. 21. אור Fire. Comp. xxxi. 9. ראיתי I have seen. It is to be taken literally. R. Saadiah explains it "I enjoyed,"²⁸ but he has no parallel instance to support his rendering.

17. A god according to his idea. His image. This is the explanation of the expression "a god" which precedes.

18. לא ידעו ולא יבינו They have not known nor understood. The seat of knowledge (דעת) is in those cavities of the brain that are nearer to the forehead; the understanding (בינה) is in the middle one, that is also in the middle of the head.²⁹ סח He hath shut. Comp. וסח "and he shall plaister" (Lev. xiv. 42); it is a transitive verb; "the Lord" is understood as the subject to it. עיניהם Their eyes. The eye of each of them; this construction is not at all rare.³⁰

²⁵ A. V., "He strengtheneth for himself."—I. E. does not inform us how the verb ויאמץ comes to have the meaning "and he planted." There is perhaps some omission or corruption in the Hebrew text.

²⁶ A. V., "An ash."—The connection between the word אורן and the meaning "root," is not explained by I. E. ²⁷ A. V., "Rain."

^{27a} The Targum usually renders השתחוה by סנר; in Arabic سجد "to bow down": comp. يسجدون in the Arabian translation of Isaiah by R. Saadiah, ii. 8. مسجد "Mosque."

²⁸ وشعرت بالنار

²⁹ In his remark on Ex. xxxi. 3, I. E. explains the three expressions דעת, תבונה, חכמה, to signify the receptive, discriminative and reproductive faculties of our mind, and assigns to each of them its special place in the brain.

³⁰ As to the explanation of it, see I. E. on ii. 11, Note 18.

19. *His heart.* His intellect, which is the principal part of man. *בטו = ב* *In.* Comp. *כמו = כ* "as" (Ps. lviii. 10). *ויתרו* *And the residue thereof.* *בול* It is hap. leg.³¹ It means, according to some authorities, "an image," or "a statue." R. Moses Hakkohen compares it with *בול* "plant" (Job xl. 20).³²

20. *He feedeth on ashes.* He is like a man who feedeth on ashes, that hurt and do no good. It may also be compared with "Ephraim feedeth on wind" (Hos. xii. 2).³³ *הותל Foolish.*³⁴ It is an adjective; the form of adjectives is not constant.³⁵ The form of *הותל* is like that of *מוערת* "out of joint" (Prov. xxv. 19). *ההוה* *A foolish*³⁴ *heart hath turned him aside.* The verb *הטה* is always used in an unfavourable sense: "to turn from the right way." As to the phrase *להטות רבים* (Ex. xxiii. 2) I have given my opinion.³⁶

21. *Remember these,* those which I have done, when thou wast in thy land. *For thou art my servant.* Since thou hast been my servant, confess thy former sins; I am desirous to keep thee as my servant. *אתה Thou.* Thou alone.³⁷ *חנשני* is Niphal, and I think³⁸ that the meaning of *לא חנשני* is: "Thou shalt not be forgotten of me. The meaning of the verse is: "Remember me, and I will remember thee."

³¹ Although we meet with the same word again in Job xl. 20, but since according to I. E., it seems to have a different meaning, he calls it properly hap. leg.

³² A. V., "Food." *יבול=בול* "produce."

³³ That is, he goes after vain things.

³⁴ A. V., "Deceived."

³⁵ The same remark as repeatedly made by I. E. concerning the substantive. See c. ix. 3. Note 4.

³⁶ The remark referred to is the following: "The principle of our Sages, to decide every question by majority, is right, but it is not based on the words *אחרי רבים להטות* (Exod. xxiii. 2), as some believe, since *להטות* is *always* used in a bad sense (*לנא*). These words are only brought in connection with that rule *לזכר*, as a mnemonic."

³⁷ I. E. seems to connect, in accordance with the accents, *לי עבר* with *יצרתיך*: "I have formed thee that thou be a servant unto me." The addition of *אתה* is therefore explained by I. E., as a sign of emphasis.—A. V., "I have formed thee, thou art my servant."

³⁸ I. E. seems to oppose his rendering of the phrase to that of others, who explain it in an active sense, "thou shalt not forget me." Comp. Rashi *ad locum*.

22. *As a thick cloud*, that passeth away; when the sun comes out, it is no more.

23. *Sing, O ye heavens*, etc. This is a figurative expression; it means: great rejoicing will be through Israel, for through the redemption of Israel the glory of God will be revealed to the whole world.

24. *That maketh all things*, which I desire; you may infer it from the fact, that I, by myself, stretch forth the heaven. מֵאִתִּי *By myself*. Lit., "from myself," that is, by my strength; for God is incorporeal.³⁹ It is written in two words, מִי אִתִּי. "who is with me," which is the same as "I alone." Consider well the words of the text: "who stretcheth⁴⁰ forth the heavens and spreadeth⁴⁰ abroad the earth;" they teach us that it is God who is continually keeping heaven and earth in existence.

25. בָּרִים *Liars*. Comp. בָּרִיךְ "thy lies" (Job xi. 3). More probably בָּרִים is connected with בָּרַד "alone," and signifies such persons as pretend to be able to emancipate their souls from the influence of the body, which some in reality can do.^{40a} וְקִסְמִים *And astrologers*.⁴¹ Lit., "men that decide by reason, and say that and that will happen; while בָּרִים foretell the future not by reasonable means."⁴² *Wise men*. Persons, who divine from the liver or shoulder, and soothsayers.⁴³

26. *His servant*. The prophet himself.⁴⁴ *The word of his ser-*

³⁹ The literal meaning of the words, "That spreadeth abroad the earth from myself" might imply the idea that the earth has its origin materially in God; I. E. refutes this idea by substituting the figurative meaning "from" or "with my strength."

⁴⁰ The use of the present tense.

^{40a} The more the soul emancipates itself from the body, the closer is its union with the pure intellect, with the original and fundamental ideas, and the wider and surer its knowledge. This state of emancipation is called by I. E. preparation for inspiration. Comp. וְבַהֲיוֹת הַנֶּפֶשׁ מְכוּוֹנָה לְכַבֹּד אֶן תַּתְּחַדֵּשׁ לָהּ. "when the soul is prepared for the Divine Glory, then it receives new ideas, images, and visions by the word of the Lord." (Abridged Commentary on Exod. xxiii. 21.)

⁴¹ A. V., "Diviners."

⁴² Comp. I. E. on c. iii. 2, and Note 3.

⁴³ From the context it may be inferred that by "wise men" the prophet meant diviners; but since two kinds of diviners בָּרִים and קִסְמִים have already been mentioned, I. E. refers this general expression to other kinds, which are not included in these two names.

⁴⁴ I. E. here neglects the rule of the parallelism, which he repeatedly recommends; for that rule demands that עֲבָדִי and מַלְאֲכָיו should have the same

vant, that Jerusalem shall be inhabited. תושב *Thou shalt be inhabited.* Root ישב "to dwell." Comp. תורד "thou shalt be brought down" (xiv. 15) from ירד "to go down." *Her decayed places.* The decayed places of every city,⁴⁵ or of Jerusalem.^{45a}

27. מצולה=צולה (Jon. ii. 4) *The deep.* A figurative expression, signifying "Babylon," that was full of men and wealth like the deep of the sea.⁴⁶

28. *That saith to Cyrus, etc.* This verse proves that Jerusalem was built in the days of Cyrus; the words "thy foundation shall be laid" contain an allusion to the fact, that Cyrus ordered the temple to be built, but after its foundation had been laid by Zerubbabel, prohibited its further restoration; it is therefore clear, that Daniel made no mistake in his calculations, as I have already explained.⁴⁷

CHAPTER XLV.

1. *His anointed.* According to some, the prophet; others think that Cyrus is meant; either explanation is admissible;

meaning, and since the latter is a plural, signifying "his messengers," עבדיו is likewise to be taken in a collective sense, and referred not only to the one prophet who is here speaking, but to all prophets.

⁴⁵ The use of the singular "her" (הָ) after the plural "the cities of Judah" is explained in this remark. Comp. I. E. on c. ii. 11, Note 18.

^{45a} Although the pronoun "her" is nearer to the "cities of Judah," it may still agree with Jerusalem, which is mentioned first, because it is the most important, and may be considered as the representative, of all the cities of Judah.

⁴⁶ Which is full of water.

⁴⁷ All our learned men agree, says I. E. in his commentary on Dan. ix. 1, that Daniel made a miscalculation; he thought that the 70 years of exile, foretold by Jeremiah, commenced with the first deportation under king Jehoiakim, and ended with the commencement of the reign of king Cyrus over Babylon, while in truth the exile commenced with the destruction of the temple, and ended during the reign of Darius Hystaspes. I. E. objects to this opinion, and proves, in the form of a dialogue between himself and R. Jehudah Hallevi, that Daniel was right. The exile lasted only till the reign of Cyrus, under whose auspices the foundation of the temple was laid. According to the prophecy of Isaiah not the building, but the founding of the temple (תִּבְנֶה), was to be promoted by Cyrus.

comp. "The Lord hath anointed me" (lxi. 1), and "Anoint Hazael to be king (1 K. xix. 15). לָרַד *To subdue*. It is infinitive of רָדַד; comp. הָרַד "who subdueth" (Ps. cxliv. 2); as to its form comp. לָעַר "to prey" (Zeph. iii. 8).

2. *I*. The support of God or the heavenly prince of Persia is to be understood;¹ comp. Dan. x. 20. הַרְוּיִם *The crooked places*. It is the opposite of יָשָׁר "straight." Some derive it from הָרַר "glory;"² it means "mountains," and is as to its form either adjective or participle passive.³ דַּלְתוֹת *The doors*⁴ that are in the gates of the city.

3. *And I will give thee the treasures of darkness*. Cyrus will take the spoil of the countries. *That thou mayest know*. For before that he did not fear the Lord.

4. *For Jacob my servant's sake*, etc. All this success is not granted to thee for thine own sake, but for Israel, that thou shouldst send back the captives of Israel and rebuild Jerusalem. *I have named thee*. Comp. "I have called thee by thy name, thou art mine" (xliii. 1).

5. *I am the Lord*. I alone know what will happen in future; as the victory of Cyrus shows. *I shall gird thee*. I shall strengthen thee, although thou hast not worshipped Me.

6. *That they may know*, etc. I have besides given thee strength, in order that My name shall be known everywhere, that I am alone the Lord, and that there is none beside Me.

7. *I form the light*, etc. Things which are opposite to each other are mentioned in this verse. וּבֹרֵא חֹשֶׁךְ *And causeth*⁵ *darkness*. בֹּרֵא has here the same meaning as נִזְר "to decree;" for darkness is nothing by itself, it is but the absence of light.⁶ The same

¹ This remark of I. E. is intended to smoothen the anthropological expression "I (God) will go before thee." Two explanations are given; the first substitutes for "I" the expression "my support;" the second assigns these words to the angel, the messenger of God, who speaks of God sometimes in the first, sometimes in the third person. Comp. c. xvi. Note 7.

² According to this derivation the mountains are called הַרְוּיִם "the glorious, majestic part of the earth," because of their rising above the rest of the surface of the earth.—הָרַר of the Hebrew text is a corruption of הָרַד.

³ By this remark I. E. means to say, that strictly speaking, we have to supply here the noun, to which הַרְוּיִם is an attribute.

⁴ A. V., "The gates."

⁵ A. V., "And create."

⁶ Darkness is no substance in itself; the verb "to create," which signifies

is to be said^{6a} concerning *וּבֹרָא רָע* *And causeth⁵ evil*. By "evil" war is meant as the opposite of peace, or the sickness under which man labours, as being at war with his constitution. These antitheses are used to indicate that in the same way God will strengthen Cyrus and weaken the king of Babylon.

8. *Drop down*. This is a command to the angels⁷ that they shall drop righteousness, and cause salvation and truth to succeed. *אֲנִי י' בִּרְאֵחִיו* *I, the Lord, have created for him,⁸ have created righteousness for Cyrus; he will establish righteousness in the world.⁹*

9. *Hi!*¹⁰ Interjectio vocandi. The prophet calls unto him, that does not believe in the words of God, who foretells these future events. *רַב אֶת יִצֹר* *That striveth with his maker*. *יִצֹר* has here the same meaning as in Ps. ii. 9; namely "potter."¹¹ *The potsherd*. The man who is like a potsherd of earthenware. *Shall the clay say to him that fashioneth it, What makest thou?* This cannot be; but he who fashions the clay does what he wishes. *וּפַעֲלָךְ אֵין יָדִים לוֹ* *Or thy work, etc.* Or shall the clay say to him who fashions it, "What thou doest is not done by thy hands."¹²

"to bring a substance into existence" (*לְהוֹצִיא יֵשׁ מֵאֵין*), cannot therefore be applied to it, and the verb *בִּרָא*, which is used here by the prophet with regard to darkness, means "to decree," "to order." But "God commands that there shall be darkness," is the same as, "God commands the light to withdraw." I. E., however, lays rather too much stress on his exposition of the verb *בִּרָא*.

^{6a} The evil seems sometimes to be something real, to which the verb "to create" might well be applied, as *e.g.* war, illness. But I. E. explains that these evils are but a certain relation of existing beings to each other; and finds the verb "to decree" or "to command" to be more applicable to them than the verb "to create."

⁷ "Heavens" and "skies" are in this verse, according to I. E., metaphors for "angels," for the messengers or servants of the Lord, that execute His decrees. As to the use of *שְׁמַיִם* and similar expressions for "angels" Comp. I. E. on Dan. x. 20 and Ex. xxv. 40.

⁸ A. V., "Have created it."

⁹ By overthrowing the Babylonian Empire, and delivering those who were oppressed by it.

¹⁰ A. V., "Woe unto him."

¹¹ The lit. rendering of the phrase *רַב אֶת יִצֹר* is: "that striveth with its potter;" but the word "him that striveth with his maker" express the same idea, if the pronouns "him" and "his" be referred to the noun "potsherd," mentioned in the phrase which follows.

¹² A. V., "He hath no hands." According to the explanation of I. E. it is very strange that the most important word "thine" should be omitted.

I think that this phrase contains the same idea as the preceding, namely: "Thy work is made without hands; thou hast no power to do it as thou likest."

10. *He that saith to his father, etc.* Or can the son before his birth say to his father, What wilt thou beget,¹³ or to the woman, that is, to his mother, what wilt thou bring forth?¹³ חחילין *Thou wilt bring forth.* Comp. ילדה ציון "Zion travailed, she brought forth" (lxvi. 8).

11. *And his maker.* I am he who made Israel. שאלני *Ask me.* It is imperative like שמעני "hear me" (Gen. xxiii. 8), the kamez being substituted for zere because of the guttural letter (א),¹⁴ תצוני *Will ye command me.*¹⁵ It is a question.—As the potter knows what to do with the clay, so I know what to do with Israel, who is my son. The other nations, the Non-Israelites are addressed in these words.

12. *I have made the earth, etc.* How will you command me concerning my children, when the whole universe belongs to me? I have created earth and man upon it; my hands have stretched out the heavens, and all their hosts have I commanded, and consequently they were created. "I commanded" is poetically said¹⁶ for "I spoke" as in the verse "He commanded and they were created" (Ps. cxlviii. 5).

13. *I have raised him, namely Cyrus. And I will make straight all his ways,* and all this only because "He shall build," etc.

14. *The labour of Egypt, etc.* This verse shows that Cyrus was also to conquer Egypt, and to carry the inhabitants thereof away into captivity; the way, as is well known, led through Palestine, which is situated in the midst between Elam and Egypt.¹⁷ *Men of measure.* Men of great measure; for all men have a certain measure; comp. "show thyself a man" = "show

¹³ A. V., "What begettest thou." "What hast thou brought forth."

¹⁴ The regular form would be שאלני שמעני. See I. E. on xli. 25, and Note 31.

¹⁵ A. V., "Ask me." Comp. Rashi ad locum.

¹⁶ I. E. explains "I commanded" by "I spoke," because this verse refers to the creation of heaven and earth and all their hosts, and the verb "to command" cannot properly be applied to things which do not yet exist.

¹⁷ As to the position of Elam, see c. xiii. Note 7. Cyrus did not conquer Egypt, but Kambyases, his successor, conquered it 525 B. C.

thyself a brave man" (1 Kgs. ii. 2). *Surely God is in thee*, These are the words which they will confess and declare; this was in fact the case after the return of Israel from the Babylonian captivity.¹⁸

15. *Verily thou art a God*, etc. Then they will confess to God and say, It is true that thou art God who hid himself from the people in which He delighted, and now thou art the God of the Israelites, who helps them. Some say that אל מסתתר = אל נסתר "invisible God," and explain the verse thus: God, though invisible, revealed himself for the sake of Israel. This explanation, however, is not supported by the rules of Hebrew grammar, מסתתר being Hithpael, and signifying "who hid himself."

16. *They shall go with confusion*,¹⁹ etc. They that make the idols, and come with honour to those that send for them, shall go, etc. צירים *Messengers*.²⁰ Comp. ציר "an ambassador" (Jer. xlix. 14). הלכו *They shall go*. They shall return to their land.

17. *Israel is saved by the Lord*. Therefore they will not be ashamed, as those men have been put to shame, that made vain things which cannot help in times of trouble. ער *Innumerable*.²¹

18. *He hath established it*, as the habitation for men and beasts. תהו In vain.

19. *I have not spoken*, etc. I have not made the earth in vain, how then should I say to the Israelites "Seek ye me in vain."²² Many refer this verse to the revelation on Sinai; ^{22a} but I refer it to those future events, of which the Lord informed the prophet, and which the prophet announced to Israel and all

¹⁸ Comp. I. E. xix. 19, note 26.

¹⁹ A. V., "To confusion."

²⁰ A. V., "Idols." According to I. E. עושי means "the makers of idols," צירים "of messengers," that is, for whom messengers were sent from a distance.

²¹ A. V., "Without end." The literal translation of ער according to I. E. is "till," and the phrase "they cannot be numbered for multitude," must be supplied. Comp. I. E. on c. lvii. 15 and lxx. 18.

²² God has not created the earth in vain; he wishes that it shall be inhabited; how then should He ask the Israelites, whose land is desolate and waste, to seek Him, that is, to pray to Him, for the restoration of the country, in vain, that is, without being relieved?

^{22a} See Rashi *ad locum*.

other nations ; this may be gathered from the words מִי־יָשִׁירם "I declare things that are right."²³

20. חִקְבְּצוּ וּבֹאוּ הַתְּנַשּׁוּ *Assemble yourselves and come, draw near.* These are imperatives. *Ye, that are escaped,* etc. The Babylonians are addressed.—I called thus long ago, but *they have no knowledge that set up,* etc.

21. *Tell ye the truth. And bring near your wise men.* יִעֲצוּ *Let them take counsel.* It is Niphal of עָצָה.

22. *And be ye saved.* This is the same as "and you will be saved ; it is in your own power."²⁴

23. *By myself, who am eternal. I have sworn.* I have made a decree, which will not be undone. צִדְקָה = דָּבַר צִדְקָה *a righteous word.*^{24a} Comp. צִדְקָה "she hath been righteous" (Gen. xxxviii. 27).²⁵ *That unto me,* etc. These things here foretold I shall do, till "unto me every knee shall bow" and "every tongue shall swear" to belong to me. לִי "unto me" must be repeated before חֲשַׁבְעָה "shall swear ;" it is an ellipsis, such as is frequently met with. Comp.²⁶ "And shall swear by His name" (Deut. vi. 13).

24. לִי *Unto me.* The pronoun of the first person refers to the prophet. He declares, that he does not know these future events by the aid of his reason, but by the Lord alone, who informed him of these things of "righteousness and strength."²⁷ It is more correct to explain the verse thus : "Surely in the Lord alone is righteousness and strength," the words לִי אֵמֶךְ are a relative sentence signifying "who spoke unto me." עָדִיו *To Him.* Comp. Am. iv. 6.

25. *In the Lord.* In faithfully believing in the Lord.

²³ According to I. E., the words "Things that are right," refer to the predictions concerning the redemption of the Israelites, which is sure to take place as soon as they make up their minds to return to God.

²⁴ The imperative "And be ye saved" is here used, although the Israelites cannot properly be commanded to save themselves, for it is God who saves them ; because the relief sent to them by God is only the consequence of their good actions, which they are here indirectly commanded to do.

^{24a} This remark is added to explain the discrepancy between the genders of the verb יִצָּא and the noun צִדְקָה.

²⁵ This quotation is adduced to prove that the word צִדְקָה admits also of the meaning "truth."

²⁶ As to the meaning of חֲשַׁבְעָה "to swear to be faithful to."

²⁷ Mentioned in the preceding verse, and referring to the faithful fulfilment of the divine promise.

CHAPTER XLVI.

1. *Bel.* The idol of the Babylonians; the same is the case with "Nebo." The latter is explained by some to signify "the sun." קוֹרֵס It is connected with קִרְסִים "taches" (Ex. xxvi. 11); its meaning is well known. *Upon the beasts and upon the cattle*, upon which man is carried. This sentence is therefore followed by the words נִשְׂאֲתֵיכֶם עֲמוֹסוֹת מִשָּׂא לַעִיֶּפָה "the beasts which carry you¹ were heavy loaden; you are a burden to the weary beast." עִיֶּפָה is an adjective, and refers to the beast that carries the burden.

2. *They bow down.* The beasts that carry the idols, bow down. *The burden.* Their idols. נַפְשָׁם *Their souls*,² that is, the persons carried by the beasts, *are gone into captivity.* They were also carried away as captives. Others explain the verse thus: They, that is, all the idols that are left in Babylon, and are not yet mentioned,³ stoop and bow down, and cannot deliver the burden, for they must go themselves into captivity.

3. *Which are borne by me*, etc. The idols of Babylon are carried by their worshippers, but I, the God of Israel, carry the Israelites. *From the belly*, that is, since the day they were born.

4. *And even to old age*, etc. This is a figurative expression; it means "since the day they had become the people of the Lord for ever." *I have made* the Israelites; I am, therefore, not like the gods of Babylon; the Babylonians make their gods. *And I will carry and deliver* the Israelites; while the idols "cannot deliver the burden."

5. *And make me equal*, that we two should be similar.—This verse is addressed to the idolaters.

6. הִזְלִים *They lavish gold*, etc. Many compare this word with אָזַל "is spent"^{3a} (1 Sam. ix. 7), and assume here the elision of the

¹ A. V., "Your carriages." נִשְׂאֲתֵיכֶם is explained by I. E. in an active sense, although it is in fact participle passive Kal of נָשָׂא.

² A. V., "Themselves."

³ That is all idols worshipped in Babylon besides Bel and Nebo.

^{3a} Literally: "is gone." The literal translation of הִזְלִים accordingly is: "that cause to go," that is, "that spend." I. E. properly objects that אָזַל, if participle Kal of אָזַל, has a neuter sense, "they that go."

first radical (א); but it is in fact hap. leg.; for אול is intransitive. הולים means "who give." מכים *Out of the bag*. "The bag" is a part of the balance; comp. בכים "in thy bag" (Deut. xx. 13). The succeeding בקנה has a similar meaning; it is hap. leg.

7. תחתיו *In his place*. לא ימיש *It shall not move itself*.⁴ ימיש is a transitive verb.^{4a} It may also be explained to be a neuter verb meaning "it shall move," but the former explanation is better. The word יצעק "One shall cry" is to be repeated after ומצרתו "and out of his trouble."

8. והתאששו According to some "And be founded;" comp. אשיותיה "her foundations" (Jer. l. 15) and אושיא "walls" (Ezr. iv. 12). R. Hai deriving it from אש "fire" explains והתאששו "be burnt." R. Saadiah derives it also from אש, but explains it: "be flamed;" comp. "this word was in mine heart as a burning fire" (Jer. xx. 9).⁵ *Bring again to mind this thing*.^{5a}

9. ראשנות *The former things*. The things that have passed; the word מעולם "of old" is therefore added.⁶ *I am God*. Thus you shall know that I alone am God.

10. *Declaring the end from the beginning*, that is, declaring the event before it happens; for who can annul my decree; "my counsel" stands for ever, and I will do "all my pleasure."

11. *A ravenous bird*. Cyrus. He is called a bird, because he flew, as it were, to fulfil my will. *I have spoken this decree*. אביאנה *I will also bring it to pass*. יצרתיה *I have formed it*⁷ by a heavenly decree, *I will also do it on earth*.

12. *Stouthearted*, that do not believe in the word of the Lord, but are hardened in their hearts.

13. *I bring near my righteousness*, to show it, and therefore "It shall not be," etc. לא תאחר *Shall not tarry*. Literally: "shall

⁴ A. V. "Shall he not remove."

^{4a} Or, more properly, reflective.

⁵ The difference between the two explanations, that of R. Hai and that of R. Saadiah, is, that the former derives it from אש "fire" in its literal sense, as a destructive element, the other from אש "fire" in a figurative sense, as the incentive to actions.

^{5a} I. E. supplies זאת mentioned in the first sentence. "This thing" refers to the nature of the idols described in the preceding verses.

⁶ The literal translation of ראשנות is "first things," and can be used to signify the first of the things to come as well as past events.

⁷ A. V., "I have purposed it."

not stay" itself with me too long before coming, for תאחר is a transitive verb.⁸ It is a figurative expression.⁹ ונתתי "And I will place" is to be repeated before לישראל. The phrase לישראל תפארת is therefore to be rendered thus: "And I will place my glory in Israel." It may also be explained thus: "to Israel, who is my glory;" comp. "in whom I will be glorified" (xlix. 3); the latter explanation is the better.

CHAPTER XLVII.

1. *Virgin.* Babylon is like a virgin, that has not yet been deflowered.¹ בת *Daughter.* It is here figuratively used for "people."² There is no throne for thee any longer. ענונה *Tender.* It is an adjective similar in form to אדומה "red" (Num. xix. 2).

2. *Take the millstones, etc., as handmaids do; for thou wilt go into captivity.* Meal. This is a prolepsis. Comp. "And stripped the naked of their clothing" (Job xxii. 6). צמחק *Thy crown.*³ The hair upon the head. שובל *Locks.*⁴ The hair that hangs down over the cheeks. R. Moses Hakkohen compares שובל with שביל "the channel of the river" (xxvii. 12),⁵ but I consider it as hap. leg., and its meaning can only be found from the con-

⁸ עצמה "itself," the objective case being supplied.

⁹ The words מושל ררך in the Hebrew text are not in their proper place; they should be at the end of the remark, as indicated in the translation.

¹ That is, for a long period; but strictly speaking, Babylon had been conquered before by the Assyrians. See Niebuhr, *Gesch. As. and B.* p. 179.

² It is strange that I. E. here explains the expression "daughter," after having many times passed it over in silence (i. 8; x. 32; xvi. 1; xxii. 4; xxiii. 10, etc.); even the very same phrase בתולת בת (xxiii. 12; xxxvii. 22), did not elicit any remark or explanation. The object of his remark here, is probably not only to explain the figurative use of the word בת "daughter" = קהלת "congregation" or "people," but also the meaning of the construct state of the two nouns בת בתולת "the virgin of the daughter of," while other authorities render them "the virgin daughter of," explaining בתולת, in spite of the form of the construct state, to be in apposition to בת. I. E. refers "the virgin" to the capital and "the daughter" to the whole country. Comp. his remark on Lam. i. 15. The Chaldaean translation renders these two words by מלכו כנשתא "the kingdom of the people."

³ A. V., "Thy crown."

⁴ A. V., "The leg."

⁵ The comparison between the locks of hair and the river is probably made with regard to the similarity in their winding form.

text, without being supported by any parallel passage. *Pass over the rivers*, in order to grind.

3. *לֹא אֶפְנֶה אֶרֶם. נִלְה חֲנָל. Shall be uncovered.* It is Niphal of *נָלַה*. *And I shall not accept the intercession of any man.*⁶ *פָּנַע* means "to entreat;" comp. *אֵל תִּפְנֵנִי בִי* "entreat me not" (Ruth i. 16); when *פָּנַע* is constructed with the preposition *ב*, then the noun, to which the *ב* is prefixed, is the object to the verb.⁷ Some render the meaning of this sentence in the following way: "I shall not take vengeance on thee, and I shall not meet a man" (comp. *וַיִּפְנְעוּ* "and they met," Ex. v. 20) sc. standing in my way, or telling me not to do it, or "I shall not meet a man, whom I should not cause joy by this."⁸

4. *Our redeemer*, etc. Then the Israelites will say, "this is our redeemer," etc.

5. *יִקְרָאוּ לָךְ. Thou shalt be called.* Lit. "They, the people, will call thee." Comp. Num. xxvi. 59; there are many other instances like it.⁹

6. *I was wroth*, etc. When I was angry with my people, thou didst not show mercy to them, etc. The "ancient" is especially mentioned because of the failure of his strength and because of the regard due to him.

7. *And thou saidst*, in thy heart, etc.; but thou ought to have taken to thy heart *These things*, which I have done for my people. *Neither didst thou remember the latter end of it.* That is, the latter end of the pride; or "thou didst not remember what the future of my peculiar people was to be, when I was angry with them."¹⁰

⁶ A. V., "And I will not meet thee as a man."

⁷ I. E. thus distinguishes between *פָּנַע* governing the accusative, and *פָּנַע* being followed by the preposition *ב*; the former has the meaning "to accept the prayer of" or "to be entreated by," the latter: "to entreat." In the former case the noun governed by the verb *פָּנַע* is in reality *הַפְּעוּל*, the one that acts (that entreats), in the other case *הַפְּעוּל* the object.

⁸ It can hardly be seen, how the reader could supply from the context, or from the signification of the verb *פָּנַע* "to meet," the relative sentence "whom I should not cause joy by this," and it is very improbable that the prophet, if he had this sentence in his mind, should have dropped it, leaving it to the sagacity of the reader or hearer to supply it.

⁹ Comp. I. E. on ii. 4 and note 5.

¹⁰ The question is, to which noun does the pronoun *הָאֵל* "its" in *אֵלֶּיָּהוּ* refer, since there is no such noun directly preceding. According to I. E. it may

8. ערינה *Given to pleasures*. It is an adjective; ערינה "pleasure" (Gen. xviii. 12) is of the same root. אפס=אפס *None*.¹¹ The י is paragogic;^{11a} comp. מן=מני "from" (Judg. v. 14). A widow. The king of the country is metaphorically called "the husband."¹² שכל *The loss of children*. It is a noun similar in form to כפר "hoar-frost" (Ex. xvi. 14); שפט "judgment" (2 Chr. xx. 9).

9. *These two*. The loss of the kingdom and the death of the children. כתם *In their perfection*. When the evils¹³ were complete. חטם is an infinitive.¹³—All these evils came over thee "for the multitude of thy sorceries," etc.

10. *And thy knowledge*. The prophet here alludes to that rationalism which denies the existence of God. רואני *Seeth me*. The ך has Kamez, because it is a guttural letter.¹⁴ *Thy wisdom*. That which was wisdom in thy imagination. שובבתך *Hath perverted thee*, has made thee obstinate, that thou art not inclined to return from thy evil way. ואפס *And none*. It has here the same meaning as above (ver. 8). *I am, and none else beside me*. I am wise, and there is none as wise as I am.

11. יום רעה=רעה *A day of evil*.¹⁵ לא תרעי שחרה *Thou shalt*

refer either to the noun "pride" which is the true character of the words "I shall be a mistress for ever," and can be substituted for them, whenever reference is made to them; or to a word like נחלתי "my inheritance" (ver. 6), which might easily be supplied from the preceding verse, as well as from the phrase "I shall be a mistress for ever," viz., of Israel, the inheritance of the Lord.

¹¹ A. V., "None beside me."

^{11a} Comp. I. E. on lii. 10, and Notes 11, 12 and 13. According to I. E. אפס signifies either the negatives "not" or "none" or the preposition "beside;" in the former case אפסי = אפס; in the latter אפסי means "beside me;" but it does not signify both simultaneously: "none beside me." Since the context of the verse demands the negation; I. E. here gives the preference to the former.

¹² It is not clear whether I. E. meant by "the evils" the threatened punishment of "the loss of children and widowhood" or the sins of Babylon mentioned vers. 6, sqq. In the former case I. E. would probably have said "these evils" (הרעות האלה); in the other case it is rather at variance with the words, וכל זה בעבור, "All these evils came over thee for," since the cause of the threatened evils is stated already by the word כתם "when they were complete."

¹³ It is the infinitive of חטם with the pronominal suffix ם— "their."

¹⁴ See I. E. on xli. 25 and note 31.

¹⁵ A. V., "Evil." I. E. supplies יום "the day of" because of the masculine form of the verb ובא.

*not know its light.*¹⁶ It will be like a night, which is not relieved by daylight; שחר means "light." הֵיָה *Mischief*. It is derived from הוה "to become;" comp. ואתה הוה "that thou mayest become" (Neh. vi. 6);¹⁷ it signifies an evil that comes suddenly; of the same root is והוֹתִי "and my calamity" (Job vi. 2). נִפְּדָה "To put it off by ransom;" comp. כֶּפֶר "ransom" (Ex. xxx. 12); or "to annul it;" comp. יִכְפְּרֶנָּה "will remove it"¹⁸ (Prov. xvi. 14). שוּאָה Desolation.

12. נָא Now.¹⁹ בַּחֲבֵרִיךְ *With thine enchantments*. It is a plural noun, of the same root as חָבַר "or a charmer" (Deut. xviii. 11). הוֹעִיל *To profit*. It is Infinitive. תַּעֲרִיצִי *Thou mayest prevail*. Comp. עָרִץ "strong" (xxix. 20).

13. עֲצָתֶיךָ *Thy counsels*. It is an irregular form, a combination of the singular and plural; comp. מַכַּתְּךָ "thy plagues" (Deut. xxviii. 59), which shows the same peculiarity in the opposite order.²⁰ הַבְּרִי שָׁמַיִם *Astrologers*. Some derive הַבְּרִי from בָּרַר "to be clear," because the astrologers cannot know the exact time unless the heaven be clear and cloudless. This is far-fetched; besides, the ה is radical, and the word is in form²¹ similar to שָׁמְרֵי "watchmen of" (Song v. 7). מוֹדִיעִים לַחֲרָשִׁים *The monthly prognosticators*. This is their wisdom; they look to the stars for the knowledge of changes in the weather, and of events concerning the countries, only at the time of the conjunction of the planets, which is the source of their wisdom, and is here indi-

¹⁶ A. V., "From whence it riseth."

¹⁷ A. V., "That thou mayest be." Although the root הוה has the general meaning "to become," both in the good sense and in the evil, the noun הוה may still be said to be derived from the same root, and to be used only in the bad sense.

¹⁸ A. V., "Will pacify it."

¹⁹ See I. E. on v. 1 and note 1.

²⁰ The possessive pronoun of the second person feminine is הִיא or הִיאָ, the former, if connected with a noun in the singular, the other, if connected with a noun in the plural; the regular forms for the two words are accordingly עֲצָתְךָ "thy counsel," or עֲצוֹתֶיךָ "thy counsels;" מַכַּתְּךָ "thy plague," מַכּוֹתֶיךָ "thy plagues."

²¹ That is in respect to letters and vowels. Although this is not yet sufficient to establish the identity of two forms, in this case it is sufficient, since the radical and preformative letters can in both words be easily distinguished and found corresponding to each other.

cated by the word *לחרשים*.²² *מֵאֲשֶׁר יָבֹאוּ עֲלֶיךָ* *From these things that shall come upon thee.* This phrase is not to be joined with *מִדְּוַרְעִים לַחֲרָשִׁים*, but with *וַיִּשְׁעוּךָ* "and save thee," though distant from it; comp. *אֲשֶׁר עֲבְדוּ שָׁם הַגּוֹיִם אֲשֶׁר אַתָּם יֹרְשִׁים אוֹתָם* "wherein the nations which ye shall possess, served their gods"²³ (Deut. xii. 2).

14. *Fire.* The host of the enemy. Comp., "There is a fire gone out of Heshbon" (Num. xxi. 28). *לחם* *To warm at.* It is infinitive of a verb *עָ"ע* (*חָמַם*), written in full, and similar in form²⁴ to *לִשְׁכַּב* "to lie" (Gen. xxxiv. 7).—The meaning of the whole sentence is: they will perish and no remnant will be left of them.

15. *Thus were they*, those wise men. *With whom thou hast laboured.* To whom thou hast given money. *Even thy merchants*, which were not from thy land, but had been thy friends.—When they fall cometh, they all forsake thee.

CHAPTER XLVIII.

1. *Out of the waters of Judah.* That is, out of the seed of Judah. Comp. "The fountains of Jacob" (Deut. xxxiii. 28). *Not in truth.* They utter with their lips that they are God's people, but do not think so in their hearts nor show it in their deeds.

2. *For they call themselves of the holy city*, namely "children of Zion." *And stay themselves upon the God of Israel* with their lips.

3. *I have declared*, etc. God will say to the unbelievers, "Have I not often foretold you coming events before they happened" (*רֵאשֻׁנוֹת*)?¹ The past tense is therefore used: "and they came to pass."

²² According to this explanation the literal translation of *לחרשים* is "at each new revolution of the stars."

²³ The words *אֲשֶׁר עֲבְדוּ* *אלהיהם* are not governed by the nearer *יֹרְשִׁים*, but by the more remote *עֲבְדוּ*.

²⁴ The Pathah under *ל* in *לחם* instead of Hirek as in *לשכב* is easily explained by the guttural letter by which the *ל* is followed; but not so regular is the change of Pathah in the second syllable into Kamez; and a remark of I. E. on this point might have been expected, if he had had the reading *לחם*, and not rather *לחם*.

¹ Comp. I. E. on xli. 9 and note 6, and on xli. 27 and note 35.

4. מֵרַעֲתִי *I know*.² As I knew the former things, so I know also that thou art hardened in thy heart. The second person refers to those Israelites who do not believe in God. *And thy neck is of iron.* Thou dost not depart from thy way, as if thy neck were of iron. *And thy brow brass.* And thou dost not blush, as if thy forehead were brass.

5. *I have even from the beginning*, etc. This is the explanation;³ I foretold thee coming events, in order that thou shouldst not say when they happened, that thy idols worshipped by thee in thy land had prepared them, that by their decree the events took place. *Hath commanded them.* It is the same expression as used of the Almighty (xlv. 12).

6. *Thou hast heard, see all this.* What thou hast heard, all has come. *And will not ye declare that this is the case? Behold,* have shewed thee new things from this time, even hidden things, that are kept (בְּצִוְרוֹת=נִצְוֹרוֹת) with the Omniscient alone.

7. נִבְרָאוּ They are decreed.⁵ *And before the day*, on which I told you. וְלֹא שָׁמַעְתֶּם *Thou heardest them not*.⁶ The ו introduces the principal sentence, as وَ in Arabic; comp. בְּיוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם "when the third day came, Abraham lifted up" (Gen. xxii. 4).

8. *Yea, thou knowest not*, etc., *I knew*, etc. That is, "I know it for certain, that thou hast not heard of it,"⁷ or "I knew it, that thou wouldst not listen, that thou wouldst be treacherous against me, and not believe in my words." *From the womb.* I knew thee⁸ since thou camest to existence. In the opposite

² A. V., "Because I knew." The literal translation according to I. E. is: "It is by my knowledge."

³ Of the connection between the divine predictions (ver. 3) and Israel's obstinacy (ver. 4).

⁴ The word כִּבְנוּ "comp." seems to have been omitted in the Hebrew text.

⁵ A. V., "They are created." Comp. I. E. on xl. 28, note 61.

⁶ I. E. here explains the words "Yea, thou hast not heard," etc., as a repetition of "Thou heardest them not" of the preceding verse for the sake of emphasis.

⁷ According to this explanation the words "I knew it" are understood; and the past tenses שָׁמַעְתָּ, יָדַעְתָּ, are here used instead of the future.

⁸ The accents are against this explanation; they join וַיֵּשֶׁעַ with מִבְּטֶן; 'And one that transgresseth from the womb,' that is a sinner from his earliest

sense⁸ this expression is used in Jer. i. 5: "Before I formed thee in the belly, I knew thee." *And thou wast called a transgressor from the womb.* This refers to the decrees of the Almighty.⁹ I shall fully explain this subject in my commentary on the book of Jeremiah.¹⁰ פתחה *Hath opened*¹¹ itself; it is an elliptical expression.

9. *For My name's sake.* Israel is called the people of the Lord. אהטם *Wrath*.¹² It is hap. leg.; comp. אף=חטם "nose" in Rabbinical Literature. Supply אארך before אהטם: "I will defer my wrath;" also למען "for the sake of" is to be repeated before תחלת: "and for the sake of my praise."

10. *I have refined thee, by the exile.* במצרף כסף=בנסף *In the silver refinery*.¹³ "I have refined thee, by taking away the dross, that is, the wicked." בחרתיך *I have chosen for thee*.¹⁴ Some say that בחרתיך=בחנתיך "I have tried thee;" in that sense the word is hap. leg.¹⁵ I take it in its usual meaning, "I have chosen for thee to refine thee in the furnace of affliction, not in the silver refinery."

11. יחל *Should be polluted*. It is the Niphal of a verb ע"ע (חלל); as to the use of the first person in למעני and third person in יחל, comp. ונשאר אני "and I was left" (Ez. ix. 8); הנני יוסיף "behold, I will add" (xxxviii. 5).¹⁶

youth; while according to I. E. מובטן is joined with קרא לך: "Thou art called from thy birth a sinner."

⁸ That is; in a good sense.

⁹ Which fix the destinies of man before he is born.

¹⁰ I. E. alludes here to the contradiction that seems to be implied in the fact, that on the one side the destinies of man are settled before his birth, and on the other side, free-will is conceded to him; as here the one has been appointed to be a prophet, the other a sinner. I. E. promises to explain it fully in his commentary on Jeremiah, which seems either to have never been written, or if written, not to be known.

¹¹ A. V., "Thine ear was not opened."

¹² A. V., "Will I defer mine anger."

¹³ A. V., "With silver."

¹⁴ A. V., "I have chosen thee." According to I. E. we have to supply the infinitive "to be tried."

¹⁵ As to בחר = בחן "to try," comp. תתבחרון in the Targum corresponding with the Hebrew, תבחנו, "ye shall be proved" (Gen. xlii. 15, 16).

¹⁶ I. E. supplies the personal pronoun אני before יחל, from the pronominal suffix of the first person in למעני, and compares then the construction with נשאר אני "I am left" (Ez. ix. 8) and הנני יוסיף (xxxviii. 5). In all these

12. **מקראי** *Called by me*.¹⁷ They are called the children of God. You ought to believe that God is the first and last; this would be a true belief, for "my hand," etc.

13. **ידי** *Mine hand*. My left hand.¹⁸ It is a figurative expression; "the right hand" is used in connection with the heavens, because they are higher in rank than the earth. **אף** has in this verse the same meaning as **כי** "for."—"It is true that I am the first and last, because I created every thing." **חטף** *Hath put round*.¹⁹ Comp. **חטפתי** "I have swaddled"¹⁹ (Lam. ii. 22). Others explain it: "Hath measured with the handbreadth (**טפח**).—**יעמדו יחדיו** *They stand up together*. From this phrase some of the commentators derive their opinion, that heaven and earth were created simultaneously, not consecutively.²⁰ The literal meaning, however, is: "I have made them, and when I call them to do My will and desire they stand both before Me like servants;" comp. **למשפתי עמדו** "they stand up"²¹ according to Thy ordinances" (Ps. cxix. 91). For else²² how should God call them, when not yet existing?

14. *These*. The coming events. *Hath loved him*, namely Cyrus. *His pleasure*. The pleasure of God. Cyrus will perform the will of God concerning Babylon, and show "His arm" against the Chaldæans. It is, however, also possible, that the possessive

cases the personal pronoun of the first person is connected as the subject with a verb in the third person singular. Comp. xxxviii. 5 and I. E. on xxix. 14, Note 22.

¹⁷ A. V., "My called."

¹⁸ From the word **ימיני** "My right hand," which follows in the second sentence of the verse, I. E. probably inferred that the general term **ידי** is here used for **שמאלי** "My left hand."

¹⁹ A. V., "Hath spanned." According to I. E. **חטף** means "to put round;" but although he appears to reject here the derivation from **טפח** "hand breadth," in his commentary on Lamentations ii. 20, he seems to adopt it.

²⁰ When a dispute arose between the school of Hillel and that of Shammai about the order of the creation of heaven and earth, R. Shimeon ben Jochai settled the dispute, proving from this verse, "I call unto them," that is, unto heaven and earth, they "stood up together," that both were created at the same time. (Bereshith Rabba c. i.). Comp. Kimchi *ad locum*.

²¹ A. V., "They continue." This quotation is to show that the verb **עמד** has also the meaning "to stand as a servant," "to attend." Comp. **אשר עמדתי לפניו** "before whom I stand" (1 Kings xvii. 1), that is, whose servant I am.

²² That is, if the words "I call unto them" had not the meaning, "I give commands to them, as to my servants," but were the description of their creation, identical with "I commanded them to come into existence."

pronoun "his" (ו) in "his pleasure" and "his arm" refers to Cyrus.

15. *I, even I.* The word "I" is repeated to express the idea: "I who am always the same." *I have called him*, namely Cyrus.

16. *Come ye near unto me*, unto the prophet. *I have not spoken in secret from the beginning* of this plan and this divine decree. *From the time that it was, there was I.* The Gaon finds here an indication that the soul exists before the body; but he is wrong, because it is said, "They are decreed now, and not from the beginning"²³ (ver. 7). The meaning of the sentence is the following: "When this decree was made by God unto the angels,²⁴ the representatives of the respective countries (comp. Dan. x. 20), I was also there." וְרוּחוֹ *And His spirit*, that is His angel."²⁵ The Gaon says, that בְּרוּחוֹ=וְרוּחוֹ "by His spirit;" comp. דַּרְשׁוּ י' וַעֲזוּ "seek the Lord in His strength;" but there is no necessity to assume that.

17. *Thy redeemer*, etc. The words which follow are to announce the reward of those that listen to the words of the Lord.

18. לוֹא *Oh that*. The ל is paragogic; comp. הֵלֵכְנוּ "that went" (Jos. x. 24). וַיְהִי *Then had been*. The ו has here the same meaning as وَ in Arabic.²⁶ *Thy peace had been as a river*, that does not cease to flow. *And thy righteousness*, etc. *And thy righteousness had been continuous* "as the waves of the sea."

²³ According to the Gaon, the words "From the time that it was," refer to a very remote time, indicated in the phrase "from the beginning," which precedes, *i.e.*, a time anterior to the birth of the prophet, and the pronoun "I" in the phrase, "There am I," to the soul of the prophet. If this were the correct explanation, the prophet implied in these words his adherence to the theory of the pre-existence of the soul. But I. E. properly rejects this explanation, since ver. 7, quoted by him, proves that the words, "from the beginning," do not refer to a very remote time, but to a period within the lifetime of the prophet.

²⁴ The Hebrew text has the words אֱלֹהֵי הַמַּלְאָכִים "these angels," which cannot be properly connected with the words which precede, nor with those that follow. אֱלֹהֵי is probably a corruption of אֵל "unto." The angels receive from the Almighty the power to act, with regard to a certain event, and this authorisation is called by I. E. "The decree of the Almighty." See his commentary on ix. 7, and note 13.

²⁵ God had sent me to proclaim the future events; and He sent His angel to verify the words of the prophet. It is however possible, that I. E. connects וְרוּחוֹ with שָׁם אֲנִי; "There was I and His angel."

²⁶ Comp. I. E. on ver. 7, and on xxviii. 18.

19. *Thy seed.* The number of thy children. בִּטְנֶךָ = מַעֲיֶיךָ *Thy womb.*²⁷ כַּמְעוֹתָיו *As its bowels.* The possessive pronoun refers to the sea, the waves and sand of which have just been mentioned²⁸ (ver. 18 and 19); by "the bowels of the sea" the roe of the fish is meant. *His name.* The name of thy seed.

20. *Go ye forth, etc.* Now the prophet addresses those in exile. *Utter it, etc.* Make it known publicly; not alone that He will redeem His people, He will do wonders to them at their return to Zion.

21. וְלֹא צָמְאוּ *That they will not thirst*²⁹ in the deserts, through which God will lead them. *Out of the rock.* Where no water had been before. וַיִּזְבוּ *And gushed out.* Comp. זָב "running" (Lev. xv. 2).

22. *There is no peace unto the wicked,* that is, "unto the wicked of Israel," as some explain, or "unto the Babylonians;" for this blessing shall be for Israel alone, but there shall be no peace for the Babylonians.

CHAPTER XLIX.

1. *Unto me,* that is "unto the prophet." *From far.* That live far away; or "things that will happen in remote future." *Hath called me from the birth.* I shall explain this in the commentary on Jer. i. 2.¹

2. *And He hath made my mouth like a sharp sword,* to speak elegantly; or, as was the case in his prophecies against Babylon, to speak sharply; and the meaning of the whole phrase is accordingly: Although God has made my mouth like a sharp sword against the Babylonians, neither the Babylonians nor the wicked men in Israel, could do any harm to me, because God "hath hid me in the shadow of His hand," which is to the

²⁷ A. V., "Thy bowels."

²⁸ "The sand" refers to "the sea," mentioned at the end of the preceding verse. Comp. Gen. xxxii. 13.

²⁹ A. V., "And they thirsted not."

¹ Comp. c. xlviii. Note 10.

prophet as the sheath to the sword; comp. "in His quiver hath he hid me." ברור *Polished*, when seen.²

3. *And said.* And God said. ישראל *Israel*.³ That is, "Thou art an Israelite of whom I am proud;" or "Thou art Israel," thou art estimated in mine eyes like all Israelites together. I prefer this latter explanation.

4. *Then I said.* Then I, the prophet, said. *I said* to myself, *I have laboured in vain.* I have troubled myself in vain to rebuke Israel; they do not hearken. *My judgment is with God.* He will reward me for my trouble. ופעלתי *And my wages*.⁴ Comp. פעלתי שכיר "the wages of one that is hired" (Lev. xix. 13).

5. *That formed me,* etc. God formed me, that I should rebuke Israel, till they returned to Him. לא *Unto him*.⁵ The original reading is לו "unto him," as the Masorah recommends; comp. Ps. c. 5; there are some more instances of the same kind. According to the Gaon, the meaning of לא יאסף is: "Will not die;" he generally explains both the Keri and the Ketib;^{5a} but what I said, is nevertheless right, and לא of the text is the same as לו, as the Grammarian R. Jehudah explained.⁶

6. *It is a slight thing,* in mine eyes, that thou shouldst be a servant to bring Israel back to their land by thy word. ונצורי *And the ruins of*.⁷ Comp. נצורה "desolate" (i. 8).—Not alone wilt thou bring Israel back, "but I will give thee for a light of nations." להיוות ישועתי *That my salvation may be*,⁸ that is, that my salvation may be published before it comes, *unto the end of the earth.*

7. *Thus saith the Lord,* etc. The prophet continues to speak of himself: Thus says the Lord unto me, who am despised of the wicked men. לבוזה *To him who is despised.* בוזה is an adject-

² I. E. adds נראה "seen," in order to show more clearly the similarity between the two figures. The prophet is compared with a sword which is sharp to inflict wounds, but is well protected by its sheath from receiving injury, and with an arrow, which is shining when let loose, but is at other times kept well in its quiver.

³ A. V., "O Israel."

⁴ A. V., "And my work."

⁵ A. V., "Not."

^{5a} Comp. c. ix. Note 2.

⁶ The quiescent letter after Holem (ו) which is also called mater lectionis, is generally ו, but sometimes נ, so that לא can sometimes be written for לו. See "Two Treatises," etc. ed. John W. Nutt, p. 11 (p. 13 in the Engl. Transl.).

⁷ A. V., "The preserved." "Besieged."

⁸ A. V., "That thou mayest be my salvation."

tive. **מחב** It is either a causative verb, meaning: "causing to abhor," that is, saying things, for which the nations abhor him; or a transitive verb: "abhorring," that is, abhorring all idolaters. *To a servant of rulers*, that is of the nobles of Israel, as they consider themselves, or of the Babylonians. The latter rendering is preferable. *Kings shall see and arise*. I have already alluded to the inference that may be drawn from those words (xl. 1). Most of the commentators explain this sentence thus: Kings, like Cyrus, will rise and worship, when they hear the words of the prophet. *Because of the Lord*. For He remains faithful to His word.—The suffix ך in **יבחרך** "and He chose thee,"⁹ shows that this explanation is right.¹⁰

8. **בעת רצון עניתיך** *In an acceptable time I have heard thee*. This expression is likewise a proof of the correctness of my opinion.¹¹ Many, in opposition to the context, refer the pronoun "thee" to Cyrus. R. Moses thinks that the preposition ב in **בעת רצון** has the same meaning as in **במרחב יה** (Ps. cxviii. 5), namely: "with." It is not at all unlikely that his opinion is right.

9. *That thou mayest say*, etc. This shows that the prophet announced this to the Jews before they returned from the Babylonian exile. *And their pastures in all high places*. And they shall find their pastures, etc.

10. *They will not*, etc. When they return to Zion. **יביר** *He will not smite thee by day* (Ps. cxxi. 6). Comp. xxxv. 7. *Nor the sun smite them*. Comp. "The sun shall not smite thee by day" (Ps. cxxi. 6).

11. *And I will make all my mountains a way*, etc. The mountains will be lowered, and the paths which are low will be exalted. As to the use of the masculine plural **ירימון**, together with the feminine **מסלות**, comp. **חמציאו** "ye (daughters of Jerusalem) find" (Song v. 8). The origin of the seeming irregularity is to be found in the indifference of the Hebrews as to the use of the plural masculine for the feminine, so long as the idea of

⁹ A. V., "And he shall choose thee."

¹⁰ The use of the pronoun of the second person, proves according to I. E. that the prophet himself is addressed, and that he is personally to receive compensation for the contempt and scorn with which the people received his prophecies. See I. E. on xl. 1.

¹¹ See preceding note. The meaning of the phrase according to I. E. is: "In the time of favour, viz., for the Israelites, when their redemption was prepared, I have also heard thee, the prophet, and decreed to cause thee to be honoured by all."

plurality is clearly expressed.¹² Others explain the verse thus : Those that will return, will be so numerous, that they will have to walk high on the mountains.¹³ According to their opinion **ירמון** means : " they—that will return—will be high," as if the prophet said : they will walk high on my paths (**ועל מסלחי**).

12. *From far, from the east.*¹⁴ *From the north, from Babylon.*^{14a} *From the west.* From Assyria. Comp. Ezr. vi. 22.¹⁵ **מארץ סיני** *From the land of Sinim.* A land near Egypt. The name **סיני** is perhaps connected with **סנה** "bush."¹⁶

13. *Sing, etc.* This is a figurative expression ; or¹⁷ the purity of the air is to be considered as the singing of the heavens, the productiveness of the fields and gardens as the singing of the earth, and the singing of the mountains can be explained in a similar way.

14. *But Zion said before the redemption,*¹⁸ *that the Lord forgot her.* *Zion.* The congregation of Israel.^{18a}

¹² According to this remark, the distinction between the masculine and feminine is in the plural often neglected ; Comp. the third person plural past, and the second person plural past with a pronominal suffix.

¹³ That is, the roads between the mountains will not be wide enough for all the people that will return ; part of the people will therefore be compelled to walk on the mountains on both sides of the road.

¹⁴ The phrase "From far," is explained to refer to "The east," because north and west are directly mentioned, and Sinim is supposed by I. E. to be in the south. Where three sides are mentioned, it may be expected, that the fourth will likewise be found.

^{14a} Babylon is here described to be in the north ; but in his remark on xliii. 1, I. E. says, that it is in the east. It was perhaps north-east of Palestine. See c. xliii. Note 2^a.

¹⁵ See I. E. on xliii. 5, and Notes 3 and 4.

¹⁶ This remark seems to be intended as a hint where to place the land of Sinim, indicating that Mount Horeb is a part of it ; because simply to say, that **סיני** means perhaps "bushes" would be quite superfluous, and moreover, I. E. could in that case rather have said **הוא מנורת סנה** "it is derived from **סנה** bush," than **הסנה מזאת הנזרה**, "the word **סנה** is of the same root."

¹⁷ According to the second explanation the expression must also be figurative ; the difference between the two explanations is, that according to the former the nouns "heaven," "earth," "mountains," are used here in a figurative sense, signifying all classes of people ; according to the latter the verb "sing" has a figurative meaning.

¹⁸ The Hebrew text has **קודם הנולד** but it may be inferred from the context, that I. E. meant here **קודם הנאולה** "before the redemption."

^{18a} By this remark I. E. probably intends to say that Zion here is not the representative of the kingdom of Judah alone, but of all the tribes of Israel, so

15. *Can a woman, etc.* This is mentioned, because God has given to woman a natural disposition to have pity on her children. עולל=עול *Sucking child.* Comp. Jer. vi. 11; Is. lrv. 20. *That she should not have compassion, etc.* Repetition of the same idea. נם אלה חשכחה *Yea, they may forget.* There are cruel women, that forget their children or themselves;¹⁹ or there are women that forget these,^{19a} yet will I not forget thee. "Her sucking child" is mentioned, because the mother has usually more compassion for the little one that has no strength.

16. *I have graven thee upon the palms of my hands.* According to the Gaon, the clouds are meant by "the palms of my hand;"²⁰ but I say it is an anthropomorphism, meaning: "I shall see thee continually;" the second part of the verse, the parallelism of which divides it into two similar halves, confirms the correctness of this explanation.

17. *Thy children, etc.* Thy children have come, and all thy destroyers shall go away from thee.

18. *All of them.* All of thy children.²¹ R. Moses Hakohen explains the expression thus: Thy children as well as thy destroyers, that is, the wicked, gathered themselves, etc. According to this explanation the future יצאי is used instead of the past יצאתי.²² But it is not necessary to assume this irregularity here. *As I live.* The decree shall not be annulled; as truly as I am living, it will be acted upon. ככלה=כלה כקשורי As the ornament of the bride round her neck.²³

that this prediction might as well refer to the redemption from the Babylonian exile as to the period of Messiah. See I. E. on xl. 1.

¹⁹ This is the translation according to the Hebrew text או עצמן; the question, however, is not whether they forget themselves, but whether they forget their children. It is possible that עצמן is a corruption of עולליהן "their sucking children."

^{19a} According to the first explanation the pronoun אלה "these" is the subject of the sentence, and refers to the women; according to the second to the "sucking child" and the "son of her womb."

²⁰ Comp. Rashi *ad locum* (second explanation), and I. E. on Job xxxvi. 34.

²¹ According to I. E. the pronoun "them" (בם in ילקם) refers to "thy children" of the preceding verse, though separated from it by the sentence "thy destroyers and they that made thee waste shall go forth of thee."

²² The sense of ver. 17 and ver. 18 accordingly is: Thy children make haste, even thy destroyers, etc., that had gone away from thee, all of them now come back unto thee, etc.

²³ A. V., "As a bride doeth." I. E. supplies the noun קשורי "ornament,"

19. *חרבותיהן* = *חרבותיהן* "Instead of Thy waste places."²⁴ Comp. *פשעי* "for my transgressions" (Mic. vi. 7); *פריים* "instead of calves" (Hos. xiv. 31.) The verse can also be explained thus: They were thy waste places before, but now, *Thou shalt be too narrow by reason of the inhabitants*, by reason of the multitude of inhabitants, all of whom are thy children; because "they that swallowed them up, will be far away."

20. *נש לי* *Give place unto me*. Lit. "Go thither for my sake." Comp. *נש הלאה* "stand back" (Gen. xix. 9).

21. *נלמורה* *Desolate*. Remaining lonely; comp. *נלמור* "solitary" (Job iii. 7). It is an adjective, of a quadriliteral root. *נלמורה* *And removing to and fro*. It is an adjective, and not a participle passive;²⁵ for *נלמור* "to depart" is a neuter verb. *איפה* *where*. It is a compound of two words *אי* and *פה*.

22. *Behold, I will lift up My hand*, etc. As a man lifts up his hand, that he may be seen. This phrase as well as that which follows: *And set up my standard*, are the same as "I shall make known this my salvation." *And they shall bring thy sons*. By "they" the Non-Israelites are to be understood. *בחוץ* *In their lap*.²⁶ Comp. *חצני* "my lap" (Neh. v. 13).

23. *אומניך* *Thy nursing fathers*. Comp. *ויהי אמן* "and he brought up" (Est. ii. 7). It is a figurative expression for the great honour which will be shown to Israel.

24. *Shall the prey*, etc. These words are put into the mouth of Israel by the prophet. How is it possible, the people ask, that Israel should be delivered from the power of the heathen nations? *המלך* *The prey*, which he has taken, that is, the captives. *ואם שבי צדיק ימלט* *Or shall the righteous²⁷ captive be delivered*, because of his righteousness, after having been taken by the mighty?

from the preceding verb *ותקשרים* "and bind them." He repeatedly mentions the rule, that every verb implies a verbal noun: so here the noun *קשורים* is contained in the verb; to this rule another must be added, which is here made use of, namely the rule of ellipsis: *כיון עזמו ואחר עמו*. A word, mentioned in one sentence, or in one part of the sentence, is sometimes meant for the next likewise.

²⁴ A. V., "Thy waste places." I. E. supplies the preposition *תחת* "instead of," because the second person fem. *תצרי* does not agree with the plural *שטמתיך*.

²⁵ Comp. Rashi *ad locum*.

²⁶ A. V., "In their arms."

²⁷ A. V., "Lawful."

25. *The captive of the mighty.* The captive which the mighty man has taken, will be taken away from him. ערין *The terrible.* It is an adjective with transitive meaning: "causing terror;" comp. אימים (Gen. xiv. 5). Moreover, *I will contend with him that contendeth with thee.* I shall make war against those that attack thee. יריבך *that contendeth with thee.* Some derive it from ריב; others by metathesis from ריב;²⁸ according to the Jerusalemite²⁹ the relative אשר "who" must be supplied before יריבך, which he explains to be the third person singular masculine future of ריב; he overlooked, however, the parallel instance of יריבי "that strive with me" (Ps. xxxv. 1).³⁰ In short it is an irregular form.

26. מוניך *That oppress thee.* Comp. ולא חנו "ye shall not oppress" (Lev. xxv. 17). Others say that it means: "thy numberers," comparing it with מונה "that telleth" (Jer. xxxiii. 13), because Israel is compared to a flock of sheep.³¹ כרמם כרמם *With their own blood.* An ellipsis is as frequently found in poetry.

CHAPTER L.

1. כריתות ספר Bill of divorcement.¹ *Of your mother and her husband.*—This verse seems to contradict the prophecy of Jeremiah, "I had put her away and given her a bill of divorce" (iii. 8); but in fact the latter refers to the kingdom of the ten tribes which will never again be established; comp. "She shall

²⁸ There is in fact no difference between the two views, whether we assume a new root ריב which has the same meaning as ריב, or say that it is the same root, the ' having changed its place; in both cases יריב is a noun, meaning "he that contendeth."

²⁹ See I. E. on xxviii. 12, and note 13.

³⁰ This form cannot be explained to be the future, since in that case it would be יריבני "he that contends with me," or יריבני "they that contend with me."

³¹ It is true that Israel is often compared by the prophets and poets to a flock of sheep; but in this chapter this is not the case, and the verb מוניך, if taken in this figurative sense, would here be too isolated, and out of place.

¹ The Hebrew text has the words כריתות אמכם ובין אשתו. There is no doubt that this passage is corrupt; the original words were perhaps: כריתות נט: אמכם ובין אישה; or כריתות אמכם נט בין איש ובין אשתו the latter suggestion has been adopted for the translation.

no more rise" (Am. v. 2); but Isaiah speaks of the kingdom of the house of David, which will be restored by Messiah.

2. *Wherefore when I come, etc.* This verse proves that already prophets have tried to make Israel return to the Lord. *Behold I dry up, etc.* This proves that the power of God will not fail in redeeming Israel.

3. קדרות=קדרות מלבוש קדרות *With black cloth*,² that is, with clouds. Some understand it to refer to an eclipse of the sun, when the sky becomes obscure in the middle of the day, and appears as if covered with sackcloth, which is usually black.

4. *The Lord hath given me, etc.* The first person refers to the prophet. למודים *Learning*.³ It is an adjective;⁴ comp. למד מדבר "used to the wilderness" (Jer. ii. 24); כלמדים "as the pupils"⁵ (at the end of this verse). לרעה לעות את יעף דבר *That I should know how to speak a word in season to him that is weary.* The infinitive לעות is governed by לרעה "to know;" it is derived from עת "time," or it is hap. leg.⁶ By "him that is weary," the pupil is meant, who has a hard lesson to learn,⁶ of which he soon becomes tired and weary. *He wakeneth, etc.* The Lord stirreth me up every morning; he stirreth up my ear that I may listen as pupils do; for I am a pupil of the Lord.

5. *The Lord God hath opened mine ear, etc.* Since the Lord hath opened mine ear, and revealed His plan to me, I have not objected to be His messenger.

6. *I gave my back, etc.* I did not care that I had to expose my back to strokes for the sake of His name.

² A. V., "With blackness." See c. xlix. Note 23.

³ A. V., "Learned."

⁴ The noun which is described by this attribute must be supplied; the adjective may therefore be considered as a substantive meaning "the pupils." See c. iii. Note 5.

⁵ The Hebrew text seems here to be corrupt. The words והנה לעות לשון עת are written twice, and the explanation of the word יעף which should follow that of לעות, is put in the middle. It may therefore be suggested, that the words והנה לעות לשון עת או היא מלה זרה אין רע לה were intended to be substituted for והנה לעות לשון עת, but were by some misunderstanding misplaced, while the original phrase was allowed to occupy its position. The translation has been made according to this supposition.

⁶ The Hebrew text has דברים קיציים, but יצ seems to be nothing but a mutilated ש; and the original form of the phrase probably was דברים קשים "difficult things."

7. *I shall not be ashamed.* God will fulfil all the words prophesied by me.

8. *Near is, etc.* Near is the time, when I shall appear as justified in my prophecies; then I shall say, "Who will," etc.

9. *Behold the Lord, etc.* Since God assists me, who will condemn me? And all those that condemn me by their words, they will "wax old as a garment." יבִּלוּ *They shall wax old.* They shall perish.

10. *Who is amongst you, etc.* The prophet now addresses those same people, that condemn him. *That walked in darkness, etc.* The relative pronoun refers to "יֵרָא" "him that feareth the Lord." The meaning of the sentence is, "Who is among you, etc., that does not run after material honours and pleasures; let him trust in the Lord," etc.⁷ According to others, the words "that walketh in darkness," describe "His servant," the prophet,⁸ and the meaning of the whole sentence is, "Who is among you, etc.," that is, "there is none among you, that feareth the Lord, because you see the prophet obtaining no honours from the people." This is the right explanation, and it is confirmed by the words which follow.

11. *זיקות Sparks.* The meaning of the word must be found from the context.⁹ מֵאֲזוּרֵי *Who compass yourselves.*¹⁰ *This.* This decree. לְמַעַצְבָּה חֲשָׁבוֹן *Ye shall lie down in sorrow.* You shall die in sorrow. Comp. וַיִּשְׁכַּב דָּוִד "and David slept," that is, "and David died" (1 Kings ii. 10); there are, besides, a great many instances of the use of the verb שָׁכַב in this sense.

⁷ According to this explanation, vers. 10 qualifies the term כָּלָם "all of them" of the preceding verse. If there be among them any one that acts according to the words of the Lord taught by the prophet, he may trust in the Lord, that he will be saved, and will not be involved in the threatened punishment.

⁸ According to this explanation, this verse contains a rhetorical question, establishing the correctness of the term "all of them." There is none among them that acts according to the words of the prophet, who is described here "to be walking in darkness," that is, to be exposed to all kinds of trouble and annoyance, but who trusts in the Lord that he will surely be relieved of it.

⁹ First, it corresponds to אֵשׁ "fire" in the parallel phrase; secondly, it is connected with the verb בָּעִרְתֶּם "ye have kindled."

¹⁰ The verb אֲזוּר "to compass about," governs two accusatives, the one, זִיקוֹת "sparks," is the thing which is put round, the other, נַפְשֵׁכֶם "yourselves," which is understood, is the thing round which it is put. By the omission of נַפְשֵׁכֶם the verb becomes similar to a reflexive verb.

CHAPTER LI.

1. *Hearken to me.* The prophet speaks now to the good people, who believe in the words of the prophets. *Look, etc.* Be not surprised how Zion can again be filled with her children as before, but look, etc. *Look unto the rock.* Comp. "Behold, I will stand before thee there upon the rock" (Ex. xviii. 6).¹ *Unto the rock.* Unto the name of the rock,^{1a} of which you are hewn; that is, unto the name of Abraham. מקבת *The hole.* Comp. ויקב "and bored" (2 Kings xii. 9). *To the hole of the pit, etc.* Sarah is meant.

2. תחוללכם *That bare you.* According to R. Jonah, it is future, like תשובכם,² instead of the past חוללתכם. R. Moses Hakkohen believes it to be an adjective, although there is no other adjective of the same form.³ וַאֲבִרְכָהוּ *And blessed him.* The ו has Pathah, because וַאֲבִרְכָהוּ is future: it means, "I told him that I should bless him;" and so it was. In the same way,

3. *The Lord shall comfort Zion, etc.* Thus the connection of this verse with the preceding one is explained. *He hath comforted all her waste places,* by the multitude of her children, of her inhabitants.

4. *Hearken unto me.* The first person in this verse refers to God. *A law.* The word of God proclaimed by the prophet.⁴

¹ By this quotation I. E. intends to prove the use of phrases like "to stand upon the rock," "to look unto the rock" in a figurative sense. The phrase quoted from Exodus refers to God, and can therefore by no means be taken in its literal meaning.

^{1a} This is the literal translation of the Hebrew text; but it is possible that the word שֶׁם is a superfluous repetition of the word שֶׁם in the preceding phrase; if that be the case, the translation must be thus: צור שהצבתם = צור הוצבתם: סמנו "the rock of which you are hewn," and that is Abraham.

² This word is not to be found in the Bible; very probably another word was intended by I. E.

³ The feminine is here required, and if תחוללכם is not a verb, but a noun, the ת is the prefix indicating the form of the noun, while the feminine termination ה or ת is missing.

⁴ Comp. I. E. on viii. 16 and 20.

אֲרִנֵּי *I will make to rest.* Comp. הַכֹּרֶנָה "the rest" (xxviii. 12). One of the commentators⁵ explains it: "I will do in a moment, without delay." The first explanation is better.

5. *Is near*, to be seen. זְרוֹעֵי *Mine arms*, is the subject. עַמִּים *The people* is the object. *The isles shall wait upon me*, etc., at that time.

6. *Lift up your eyes*, etc. Philosophers derive from this verse the doctrine of the immortality of the soul of man;⁶ their doctrine is right; but this verse certainly does not contain it. השָׁמַיִם The sky.⁷ הָאָרֶץ The inhabited part of the earth. Both may perish, but the salvation of the Lord, His faithfulness, His righteousness remains⁸ for ever.

7. *The reproach of men.* The reproach of the Babylonians and the heathen peoples that have been brought to Babylon as captives.

8. כֶּסֶם *The worm.* It is hap. leg. *But my righteousness shall be for ever.* Comp. "And His righteousness endureth for ever" (Ps. cxii. 8).⁹

9. עוֹרִי *Awake.* The accent is on the last syllable; there are many instances of this exception.⁹ *Put on strength, O arm of the Lord.* The strength is, like the garment, an ornament of the arm. רֹהֵב *Tyrant*.¹⁰ Comp. רֹהֲבִים "tyrants"¹⁰ (Ps. xl. 5; lxxxvii. 4). מַחֲוִילֹת *Causing terror*.¹¹ Comp. חִיל "trembling" (Ex. xv. 14). He has caused terror by the miracles done in

⁵ The Grammarian R. Jonah, quoted in Michlal Jophi ad locum.

⁶ If all die, and the salvation of the Lord still remains, there must be left something, that is to enjoy that salvation; if the bodies die, the souls are supposed to remain alive. According to I. E. this is not the idea expressed by the words of this verse; they contain rather in a hyperbolic manner, the idea that the salvation of the Lord is sure to come, even if the present sad aspect of affairs gives no room for that hope.

⁷ A. V., "The heavens."—According to I. E. there are various kinds of heavenly worlds, some of which possess immortality; "the sky," (רִקִּיעַ) is the lowest, the one nearest to the earth.

⁸ I. E. comparing this phrase with a similar one (Ps. cxii. 3) explains the verb הָיָה by the verb עָמַד, which more exclusively expresses duration, while הָיָה has also the meaning "to become," signifying a single act.

⁹ According to the rules of accentuation in Hebrew, the accent should be on the first syllable. See I. E. on iii. 26, note 25.

¹⁰ A. V., "Rahab." "The proud."

¹¹ A. V., "Wounded."

Egypt. *The dragon*. Pharaoh is meant; comp. "I am against thee, Pharaoh, king of Egypt, the great dragon," etc. (Ez. xxix. 3).

10. *Which hath dried the sea*. This refers to the division of the Red Sea. *מי חהום רבה* *The waters of the great deep*. Repeat *המחרבת* "which hath dried" before these words. *השמה* *That hath made*. It is in form similar to *השבה* "that hath returned" (Ruth ii. 6). The second part of the verse is a mere repetition of the idea contained in the first.

11. *And the redeemed*, etc. The connection between this and the preceding verses is: Awake, O arm, etc., and then, when this is the case, the redeemed of the Lord shall return. I have explained this already (xxxv. 10).

12. *I am he that comforteth you*. The pronouns "I" and "you," refer to the prophet and the people respectively. *Thou*. It is generally believed that Israel is here addressed; but I think, that the prophet speaks to his own soul, in a prophetic spirit;¹² comp. "And I have put my words in thy mouth" (ver. 16). *כחציר=חציר* *As grass*. Comp. *אש אכלה* "as consuming fire"¹³ (Deut. iv. 24).

13. *And forgottest*. It is as if thou didst forget. The prophet, in his prophetic spirit, speaks thus to his own heart. *The Lord thy Maker*, who is omnipotent; for heaven and earth are in His power. *The oppressor*. Comp. "I gave my back to the smiters" (l. 6). *To destroy*, that is, to kill men. *And where is*, etc. Where is now the fury of the oppressor?

14. *צועה* *The captive exile*. Comp. *צועים* "oppressors."¹⁴ *וצעוהו* "and they shall oppress them"¹⁴ (Jer. xlviii. 2). The literal meaning of the word, though a participle active,¹⁵ is "bound;" he who is oppressed, and is in distress, is, as it

¹² That is, the prophet is addressed by God. The quotation which follows proves it, because it cannot be said according to I. E. of the whole nation, "And I have put my words in thy mouth."

¹³ A. V., "Consuming fire."

¹⁴ A. V., "Wanderers." "Shall cause him to wander."

¹⁵ This remark seems to be out of its proper place in the Hebrew text; its proper place is either after the quotations with which the word is compared, namely after *וצעוהו*, or at the end after the explanation of the neuter meaning of the word, namely after *לערך*. The latter order of the words has been adopted for the translation.

were, bound. This meaning of the word is proved by the words which follow: "that he may be loosed." *And that he should not die.* The prophet is meant. *Nor that his bread should fail,* as was the case with Micaiah and Jeremiah, who received but scanty food (1 Kings xxii. 27; Jer. xxxvii.).

15. *Who stilleth.*¹⁶ Some say that נשׁ = נשׁ "who rebuketh," by metathesis; others compare it with מְרִינוֹעַ "rest" (Jer. vi. 17), and render it "who giveth rest;" I approve of this latter explanation. וַיִּהְיוּ גִלְיָו ¹⁷ *Whose waves roared,* that is, whose waves have been roaring. The meaning of the verse might also be the following: "I am he who stilleth the sea, but I am also he who commandeth that its waves shall roar." "Sea" and "waves" are figurative expressions for the oppressors.

16. *I have covered thee* to protect thee against him, "who was ready to destroy" (ver. 13). *To plant the heavens.* A figurative expression for the announcement to be made to the countries that they shall be restored to their former happiness. לִיסוֹר *To lay the foundations.* It is the infinitive; the radical י is silent, according to the rule;¹⁸ the word לִיסוֹר is, however, in form similar to the perfect verb;¹⁹ comp. לִישׁוֹן "to sleep" (Eccl. v. 11).

17. *Which hast drunk,* etc. Israel is compared to a man that is drunk, and is not aware of what is done unto him; he lies down in deep sleep. קִבְעָה *The dregs.* It is hap. leg. Some explain it to signify the dregs that are fixed (קִבַּע "to fix") to the bottom of the vessel. הִתְרַעְלָה *Trembling.* Comp. הִרְעִלוּ "they have been shaken" (Nah. ii. 4). *The cup of trembling,* that is, the cup, at the sight of which man trembles. מִצֵּית *Thou hast wrung out.* Comp. הִמְצִי "you may milk out"

¹⁶ A. V., "Who divided."

¹⁷ These words are not directly mentioned in the text; and the remark on it seems to belong to the explanation of the word נִשֵּׁה; but indirectly I. E. intended by the words וַיִּהְיוּ גִלְיָו אֲחֵרֵי שֶׁהָיוּ נִלְיָו to paraphrase the words and to indicate that, although placed after נִשֵּׁה they do not express the effect, but rather the cause.

¹⁸ The י after a Hirek is silent, when it has no vowel of its own.

¹⁹ לִיסוֹר is fully corresponding to לִישׁוֹר; all the letters of the root are written; the Sheva under the second letter is dropped on account of the property of the י mentioned in the preceding note.

(lxvi. 11), though of a different conjugation.²⁰ The meaning of this figure is, "thou hast received the full measure of evil."

18. *There is none to guide her.* Israel is like a woman, that has none to guide her; Israel has no king nor judge, to be saved by him.

19. *ינור Shall be sorry.* Comp. לָנוּר "to mourn" (Job ii. 11). שְׁחִימִים וְנִי שְׁחִימִים *Two things*, etc. "Desolation" and "the sword" are the same, for desolation accompanies the sword; "destruction" and "famine" are likewise the same;²¹ comp. בְּשִׁבְרִי לָכֶם מִמָּה לֶחֶם. "and when I have broken the staff of your bread" (Lev. xxvi. 26). Others explain שְׁחִימִים "In pairs." The evils come unto thee in pairs. בְּמִי=מִי *By whom.* *By whom shall I comfort thee?* Man is usually comforted by being told that some other man has met with the same accident.

20. *חָלַף Have fainted.* Comp. וַיִּחַלֶּף "and he fainted" (Jon. iv. 8). *They lie.* They are killed by famine and sword. תֹּא A bird.²² It is hap. leg. כְּתוּב מַכְמָר "As the bird of the net," that is, the bird caught in a net. מַכְמָר *Net.* Comp. מַכְמֹרֵי "their own nets" (Ps. cxli. 10). *The rebuke of thy God.* This is the explanation of the preceding, "the fury of the Lord."

21. *Hear now*, the prophecy which follows in the next verses. *And drunken with.* Supply חֵמָה "anger," אַף "wrath," or רָעוּת "evils."²³

22. *יָרִיב עָמוּ He will plead the cause of His people.*²⁴ Comp. יָרִיב אֵלְמָנָה "the cause of the widow" (i. 23).

23. *מוֹנִיךְ That afflict thee.* Comp. יָנֹן "trouble." It is Hiphil of יָנָה. Comp. הוֹנָה "He hath afflicted" (Lam. i. 12). *Bow down*, that is, make thyself low, *that we may go over thee.* *And as the street*, etc. Repetition of the same idea.

²⁰ בְּנִינִים is perhaps a corruption of שְׂרָשִׁים or פְּעֻלִּים, for both words are of the same conjugation, namely Kal. They differ in their derivation; the root of מְצִיץ is חֲמָצוּ, that of מְצִיץ is חֲמָצוּ, that of מְצִיץ is חֲמָצוּ.

²¹ The verse quoted by I. E. בְּשִׁבְרִי לָכֶם מִמָּה לֶחֶם seems to be in no connexion whatever with the preceding phrase כִּי הַשּׁוֹר לְעוֹלָם עִם הַחֶרֶב; it proves only that שִׁבַּר and רָעַב are connected together, but it contains nothing concerning the identity of שִׁבַּר and חֶרֶב. The original Hebrew text probably contained also the words הַשִּׁבַּר הוּא הָרָעַב, to which the quotation which follows refers.

²² A. V., "A wild bull."

²³ The supplement is deemed necessary by I. E. because שְׂכִינִת is the form generally used for the construct state. See c. xv. Note 2, and c. xxi. Note 22.

²⁴ A. V., "That pleadeth the cause of His people."

CHAPTER LII.

All agree that this prophecy has reference to the time yet to come, notwithstanding the passage "Depart ye," etc. (ver. 11), which is adduced by R. Moses Hakkohen, though in error, as I shall prove, in answer to this opinion. How could this prophecy be referred to the deliverance and return of the captives in Babylon, when it is said, "the uncircumcised and unclean shall no more come unto thee" (ver. 1.); "for this is as the waters of Noah," etc. (liv. 1); "thus have I sworn" (ibid.); such expressions characterise an irrevocable decree.¹

1. *לֹא יוֹסִיף יְבוֹא* *Shall no more come.* As *יוֹסִיף* and *יְבוֹא* following each other without conjunction, comp. *אֵל תִּרְבוּ תִרְבוּ* "talk no more." The conjunction *וְ*² is omitted by poetical license.³

2. *Shake thyself from the dust.* It is a figurative expression. The prophet therefore⁴ continues, "Arise, sit down;" for Jerusalem is compared to one that has been lying down in dust. *Loose thyself*, etc. Thou wilt be no more under the dominion of another nation.

3. *You have been sold*, etc. I have sold you to the nations without receiving money for you, and so will I redeem you without giving money for you.

4. *My people went down*, etc. Many evils came over my people from the beginning; for when, long ago, they went down to Egypt to sojourn there, they were oppressed. *בְּאֵפֶס* *Without*

¹ Since these prophecies are described as irrevocable decrees, but have not been verified at the return of the Israelites from the Babylonian exile, they are still to be fulfilled, and refer therefore to the days of Messiah.

² That is *וְ*; I. E. says *וְ*, because he is more used to it than to the full form *וְ*, although in the Bible the syncopated form is very rare.

³ The omission of the conjunction between words and sentences is often met with in poetry or in poetical prose (oratory), but is very rare in the usual prose.

⁴ The word "therefore" does not refer to the remark immediately preceding, but to the words of the text, "Shake thyself from the dust," which imply, that she was lying in the dust.—The words "sit down" are to be contrasted with the lying in dust.

cause. For nothing. *And the Assyrian without cause oppressed them.* This refers to the exile of the ten tribes.

5. *מה לי פה* *What have I here, any more.*⁵ It is an anthropomorphism. It might also mean, "what reason have I to be silent, *that my people is taken away for nought* by Babylon, Edom, and other nations. *ומשליו* "And they that rule over them," that is, the princes of Israel, or "His poets;" comp. *המשלים* "they that speak in proverbs" (Num. xxi. 27). *יהילילו* *Howl.*⁶ The ה, the characteristic of the Hiphil, is here not omitted, as is usually the case. *מתנאץ=מנאץ* *Is blasphemed.* The Dagesh in נ compensates for the omitted ת.⁷

6. *Therefore my people shall know my name when I shall proclaim, "Behold, it is I."*

7. *How beautiful upon the mountains, etc.* After I shall have helped thee, that is, after I have said, "Behold, it is I," then "how beautiful," etc. *נאו' Are beautiful.* It is Niphal of *אווה* "to desire." Comp. *תאוה* "desire." He who thinks that נ in *נאו'* is radical, is mistaken, although the root *נאה* "to be beautiful" is found in Rabbinical literature.⁸ *Thy God reigneth.* This is the explanation of *הנני* "behold, it is I."

8. *קול צפיר נשאו קול יחדיו ירננו* *The voice of thy watchmen,^{8a} all of them shall lift up their voices, they shall shout,⁹ bringing good tidings to thee. For they shall see, etc. For all of them shall see with their own eyes that the Lord has returned to Zion.*

⁵ After the people has been carried away into captivity.

⁶ A. V., "Make them to howl."

⁷ I. E. does not describe this form as a compound of Hithpael and Pual, but as the Hithpolel, which is a conjugation by itself, regularly formed of verbs *עין* and *עיע*, but exceptionally of other verba.

⁸ Comp. the phrase *לך נאה לשבח* "It is becoming to praise Thee," which is frequently met with in the Hebrew liturgy.

^{8a} That is, the watchmen whom thou wilt appoint for thyself, while the bearers of good tidings mentioned in the preceding verse are appointed by God. The Hebrew text has the words *צופים שיש לך* "watchmen that are unto thee" as the explanation of *צופיך* "thy watchmen," but it is difficult to see why this possessive pronoun should require the explanatory paraphrase, more than the very many others in the Bible. The word *שיש* is perhaps a corruption of *שים* "appoint," an *קול צופיך* is to be translated accordingly: "Let there be the voice of thy own watchmen."

⁹ A. V., "Thy watchmen shall lift up the voice; with the voice together shall they sing."

Comp. "That thou, Lord, art seen face to face" (Num. xiv. 14).

9. *פצוהו Break forth.* A poetical expression for "speak." The word has the same meaning in Arabic.¹⁰

10. *Hath made bare His holy arm.* He has shown His strength. It is a figure taken from the hero that slays with the strength of his arm. *אפסו The ends of.* Some consider this word as hap. leg., its meaning being found from the context. According to others, it is to be compared with *אפסו=אפסו* "in his land" (ver. 4); *ואפסו* "and my land" (xlvi. 8).¹¹ To others the א is prosthetic; they compare, therefore, *אפסו* with *פיסח* "a handful" (Ps. lxxii. 16).¹² I connect it with *אפסו* "waters to the ankles" (Ez. xlvii. 3).¹³ It is not in the least surprising that the text attributes to God hand, foot, heart, and mouth; the meaning of such figures is well known. He who speaks, as well as he who is addressed, is a human being; the idea is therefore clothed in such language as can be understood by man.¹⁴

11. *Depart ye from Babylon, according to R. Moses Hakkohen.* I think that these words are addressed to those that are still in exile among the nations. The repetition of "Depart ye" is to indicate that it is to be done immediately. Comp. "Turn in, my lord, turn in to me" (Jud. iv. 18). *From thence.* Every one from the place of his exile.¹⁵ *It is unclean, touch not,* that is, keep away from the heathen nations. *Go ye out of the midst of her.* Every one shall go out of the country of his exile.¹⁵ Babylon

¹⁰ Comp. I. E. on xiv. 7.

¹¹ The phrase *אפסו ואפסו* is according to this explanation, to be translated "I and my land shall remain for ever." A. V., "I am, and none else beside me." According to I. E. "I am, and none besides."

¹² It is difficult to see the connection between *פיסח* "handful" and *אפסו* "ends." The latter is perhaps according to this translation to be rendered like *אפסו* "the fulness of" or "the inhabitants of."

¹³ The meaning of *אפסו* is according to this explanation, "ankle" "extremity," and *אפסו ארץ* "the extremities of the earth," or "the ends of the earth."

¹⁴ This observation is made here by I. E. as if he wanted to refute the opinion of those that try to explain here the "arm of the Lord" by "Messiah."

¹⁵ *שם* "there" seems to point to one certain place, but since no such place is mentioned before, its meaning must be found from the context. R. Moses Hakkohen, who refers this whole section of the book to the Babylonian captivity, understands by "there" the city or country of Babylon. I. E.

has not been mentioned in any of these chapters.¹⁶ *הברו* *Be ye clean*. It is Niphal. The Dagesh, which usually compensates for the omitted letter, is here left out, because ר is a guttural letter.¹⁷ *Ye that bear the vessels of the Lord*. The Israelites, who are the bearers of the law.¹⁸ Some refer these words to the Levites, who are the bearers of the Holy Ark; but I prefer the former explanation.

12. *Not with haste*, as was the case at the departure from Egypt. *For the Lord*, that is, the Glory of the Lord,¹⁹ *is going before you*. *ומאספכם* "And your gatherer," that is, he who gathers the people scattered by the exile. I however, explain it "and your rereward;" God will surround them from all sides; His Glory will be before and behind them. Comp. *מאסף* "rereward" (Num. x. 25).

13. The passage which follows offers great difficulties. The Christians refer it to Jesus, and explain "my servant" to indicate the body. This is wrong; the body cannot be wise, even during the life of man. Again, what is the meaning of "he shall see his seed" (liii. 10), "he shall prolong his days" (ib.)? This was not in fact the case. Again, "and he shall divide the spoil with the strong" (liii. 12).²⁰ The best proof,²¹ however, is the

who refers this section to the period of Messiah, understands by the word *שָׁמַיִם* all the countries whither the Jews came during the exile. It is, however, strange that *שָׁמַיִם* is explained by I. E. to refer to one country only and to require paraphrasing like *מִתְּחִלָּה*, since it could easily be connected with *כָּל הַגּוֹיִם* "all the nations." The parallelism of the verse (*שָׁמַיִם=מִתְּחִלָּה*) perhaps gave rise to this explanation.

¹⁶ That is from c. l., if we are to consider "the north" (xliv, 12) and "Babylon" to be the same (see I. E. ad locum); or, if not, from c. xlix., since Babylon is mentioned xlviii. 20.

¹⁷ The root of the word is *ברר*; the one ר being omitted, a Dagesh in the other is required for its compensation, instead of which the preceding short vowel (Pathah) is produced into the long Kamez: although ר is no guttural letter, it shares this property with the gutturals.

¹⁸ The Law (*תורה*) is called here according to I. E. *כלי* "the vessels" or "the instruments" of the Lord, because it is the means by which God makes mankind holy and happy.

¹⁹ Comp. I. E. on xviii. 4, and Note 10.

²⁰ This, if taken literally, was not the case; if in any figurative sense, the whole argument is destroyed which is based on the supposition of a minute coincidence of the facts here predicted with the incidents in the life of Jesus.

²¹ *ראיה נמורה* means literally a perfect or complete proof. The first proof

circumstance that this passage is preceded by "the Lord will go before you," etc., which undoubtedly refers to the Israelites, and is followed by "Sing, O barren," etc., which is likewise addressed to the Israelites. *My servant.* The Israelites, who are the servants of the Lord, and are now in exile. Many believe that Messiah is meant by this expression, because our ancient teachers said that Messiah was born on the day on which the temple was destroyed, that he was, as it were, bound in chains, etc.;²² but many verses in this passage cannot be explained on this supposition. Comp. "He is despised and rejected of men," "he was taken from prison and judgment," "and he made his grave with the wicked," "he shall see his seed, he shall prolong his days." The Gaon R. Saadiah refers the whole passage to Jeremiah. His explanation is beautiful; he says: "*he shall scatter many nations*" by his words, by his prophecy. Comp. Jer. i. 10. *As a tender plant.* Jeremiah was young when he began to prophesy (Jer. i. 6). *And the Lord hath laid on him the iniquity of all of us; he took away the sin of many.* Comp. "Remember that I stood before thee, to speak good for them, and to turn away the wrath from them" (ibid. xviii. 20). *He is brought as a lamb to the slaughter.* Comp. "But I was like a lamb or an ox that is brought to the slaughter" (ibid. xi. 19). *And he shall divide the spoil with the strong.* Jeremiah received presents and gifts from the Babylonian chief of the guard (ibid. xl. 5). But I think that this passage must be connected with the chapters that precede and follow. What reason is there for mentioning Jeremiah here after some of the comforting prophecies, and before others of the same kind? The singular, "my servant," is used because the prophet speaks of every one that is a servant of the Lord and suffers in exile, or because עבדִי (= עבדִי "my servant Israel,") refers to the whole nation; the latter reason is more probable. *My servant shall be wise, etc.* My servant shall see

was a negative one, but the proof introduced with these words is a positive one that the chapter refers to Israel or to the prophet.

²² Comp. Midrash Rabba, Echa i. 16. The passage must be taken in a figurative sense, namely, that on the day on which the temple was destroyed, it was already decreed, by the Almighty that it should again be rebuilt, but that the restoration would be dependent on the return of the Israelites to God and to His word.

and understand, that he will again be high and exalted. נשא *Exalted*. It is Niphal.

14. ושממו *Were astonished*. Comp. ושממו "and shall be astonished" (Lev. xxvi. 32). Every one will be surprised at the sight of the servant of the Lord. Many. The heathen nations. כן משחת מאיש מראהו *His visage is so marred more than any man*. Supply לאמר "saying" before this sentence.²³ משחת *Marred*. It is an adjective. ותארו *And his form*. It is in form similar to רחבו "his breadth" (Exod. xxv. 10).²⁴—It is a well-known fact that many people in the world imagine the Jew a being altogether different from his fellow creatures; they ask, "Has the Jew a mouth, an eye, etc.?" This is the case among Mahometans as well as among Christians.

15. *So shall he sprinkle many nations*, etc. This verse is the explanation of the words "he will be high and exalted." As it was true²⁵ that his form was destroyed in the sight of those that saw him, so truly will come the time when their oppressors^{25a} will be punished. יזה *He will sprinkle* the blood of many nations. Then *kings shall shut their mouths at him*. בשבילי=עלי for him. *That which had not been told them, they have seen*.²⁶ They, the heathen peoples, could not believe that Israel would ever be delivered.

CHAPTER LIII.

1. *Who hath believed*, etc. Then the Non-Israelites shall say, *Who would have believed*, that it would turn out as we have

²³ That is, the words "His visage is so marred more than any man" are the *expression* of the surprise felt at the sight of the servant of God, not as suggested by some commentators, the *cause* of the surprise. A.V., "His visage was," etc.

²⁴ The two words, as in the printed editions of the Bible, are not quite alike; the one has Kamez in the first syllable (רחבו) the other Holem (תארו); this leads to the conjecture that I. E. read תארו.

²⁵ The words of the Hebrew text are באשר היה כן אמתנו, but if we compare them with the corresponding words in the antithesis, we are inclined to correct them into: באשר היה זמן: "as there was a time."

^{25a} The Hebrew text has מהם "of them" and refers to הראים "those that saw them" mentioned before; but both must be understood to refer to the enemies and oppressors of the Israelites.

²⁶ A. V., "Shall they see."

heard. *And to whom has the arm of the Lord been revealed, as it has been revealed to Israel?*

2. *And he grew up, etc.* That Israelite who is the servant of the Lord,¹ or the whole nation of the Israelites, *grew up*² *before him*, that is, before the Lord, *as a tender plant*—comp., “his branches shall spread” (Hosea xiv. 7)—*and as a root out of dry land*, that neither produces fruit, nor distinguishes itself by its size. *He hath no form.* This expression has the same meaning as the phrase *ותארו מבני אדם* “and his form was marred more than that of the sons of men” (lii. 14). *ולא מראה ונחמדהו* = *ולא מראה ולא נחמדהו* “there is no beauty, nor do we desire him;” the negation *לא* before *מראה*, refers also to *נחמדהו*; comp. Prov. xxi. 14.

3. *וחרל אישים* He ceased to be counted with men.³ *איש מכאבות* *A man of sorrows.* The servant of the Lord, or the whole nation of the Israelites; in the latter case *איש* is to be compared with the same word in the phrase *איש מלחמה* (Exod. xv. 3),⁴ and to be explained “a being;” it is in the construct state. *Sorrows, grief.* The troubles which Israel has to suffer during the exile are meant. *And we hid, as it were, our faces from him.* Even in our days there are people who turn aside at the sight of a Jew, lest they may be obliged to assist him.

4. *Surely he hath borne, etc.* The summary of this verse is: We have caused him grief, and he has borne it; he has endured our sorrow, that is, the sorrow which we have inflicted upon him, and we thought that he was stricken, etc. *ננוע Stricken.* Comp. *נגע* “plague” (Lev. xiii. 5). *טִיְבָה Smitten of.* It is in the construct state. *Smitten of God and afflicted.* While we deserved to be afflicted with all this grief, because our religion is false, it came instead upon Israel, who follow the true religion. Comp. “All we like sheep have gone astray” (ver. 6).

5. *מחולל Slain.*⁵ Comp. *חלל* “slain” (Deut. xxi. 1). *The chastisement of our peace was upon him.* The chastisement was inflicted upon him for the purpose of prolonging our peace, as we see; for *With his stripes we are healed.* The meaning of this verse is: God will in future visit those nations that trouble

¹ That is, the prophet.

² A. V., “For he shall grow up.”

⁴ Comp. I. E. on xl. 26, and Note 59.

³ A. V., “And rejected of men.”

⁵ A. V., “Wounded.”

Israel with punishment (comp. Joel iv. 21): but at present "the chastisement of our peace is upon him;" for it is well known that so long as Israel is in exile, the heathen peoples will enjoy happiness; while of the time of our deliverance it is predicted, "And there will be a time of trouble" (Dan. xii. 1); moreover, when the angels said, "All the earth is dwelling in peace;" one of them asked, "How long wilt Thou not pity Jerusalem?" (Zech. i. 11, 12), because he thought that so long as the heathen people have peace, Jerusalem would not find mercy.

6. *All we like sheep*, etc. At last they will acknowledge the truth; that it was an error to think "him smitten of God" (ver. 4), comp. "Surely our fathers have inherited lies," etc. (Jer. xvi. 14). הפניע *Hath laid*. Lit. "Hath caused to meet;" comp. ויפנע "and he alighted" (Gen. xxviii. 11). עון Lit. "iniquity;" here it means the punishment for the iniquity. Comp. עון "punishment" (1 Sam. xxviii. 10; Gen. xv. 16;⁶ Lam. iv. 6). Some explain הפניע "he caused to pray;" עון has, according to their opinion, the usual meaning "iniquity;" and the sense of the whole phrase is: God will accept the prayer of Israel, that peace shall be on earth. Comp. "And seek the peace of the city," etc. (Jer. xxix. 7). But עון in this sense, joined with בו הפניע, is rather an unusual construction.⁷

7. נגש *He was oppressed*. It is Niphal. *Yet he opened not his mouth*. This requires no explanation; for this is the case with every Jew in exile; when he is insulted he dares not reply, especially the pious one who devotes himself only to the service of God, and does not care for worldly prosperity; nor does he know any prince or chief whom to ask for assistance, when

⁶ The passage referred to is כי לא שלם עון האמרי "for the iniquity of the Amorites is not yet full" (A.V.). It requires, however, to be proved that עון in this passage means "punishment."

⁷ If הפניע ב means "to pray to," the meaning of the Hiphil הפניע ב is, "to cause to pray to," and also, "to accept the prayer," if the noun governed by the preposition ב is the same as the subject to the verb הפניע; and הפניע בו is to be translated, "He caused to pray to Himself;" if, therefore, the phrase הפניע בו is followed by a noun in the accusative, this must express either the person who is caused to pray, or the object of the prayer. The accusative עון is neither the one nor the other, since in the latter case, not "the iniquity" but "the atonement for the iniquity," not "the punishment," but "the cancelling of the punishment," (not עון but כפרת עון) is the object of the prayer.

oppressed by man. The phrase "Yet he does not open his mouth," is repeated to express the continuity of this fact.

8. *He was taken*, etc. God redeemed Israel; namely, those of them that were righteous. God took them from prison, where they were kept by the judgments of vengeance. *ישׁוּחַ Shall declare*. Comp. *שׁוּחַ* "speak" (Job. xii. 8). Who could have told his generation that this could happen, since "they were already as cut off out of the land of the living." *For the transgression of my people was he stricken*. Every nation will think: Israel was stricken because of our sins; comp. "he was slain for our transgressions" (ver. 5). The construction of the sentence is: For the transgression of my people plagues came over them. *לָמוֹ*=*לָהֶם* "To them," that is, "to the Israelites."

9. Some refer this verse to those Israelites that die in exile; others derive *בְּמַחֲיוֹ* from *בָּמָה* "high place;" comp. *בְּמַחֲיוֹ* "their high places" (Deut. xxxiii. 29), and refer it to the building erected over the grave; so that *בְּמַחֲיוֹ*=*קְבֻרָו* "his tomb." *רָשָׁע*=*עָשִׂיר* *Wicked*.⁸ The heathen nations that are rich in comparison with Israel are meant. I think that this verse describes the trouble of the Israelites in exile, which is so great, that they long to die with the nations; comp. "Let me die with the Philistines" (Jud. xvi. 20). As to *וַיִּתֵּן* "he longed to give;"⁹ comp. *וַיִּלָּחֶם* "and he intended to fight"⁹ (Jos. xxiv. 9). That this longing for death is caused by the great pains, may be inferred from the words which follow: "because he had done no violence." The heathen nations oppress Israel without cause; he neither deserves such ill-treatment, by any wrong act nor by any ambiguous, deceitful word. If the objection should be made that *בְּמֹת* does not change in the construct state into *בְּמֹתוֹ*, as is the case in *בְּמַחֲיוֹ*, I answer, that this noun has two forms in the plural, like *סָרִיסִים* "officer:" *סָרִיסִי* (Gen. xl. 7); and *סָרִיסִי* (Est. vi. 14).

10. *וַיִּבְּאוּ* *To bruise him*. It is in form similar to *וַיִּבְרֹר*, "to speak with him" (Gen. xxxvii. 4). It is Piel. *הִחֲלִי* *He hath put*

⁸ A.V., "Rich."

⁹ A. V., "And he made." "And warred."—The passage refers to Balak, King of Moab, who did not, in fact, fight with Israel, but sent for Balaam to curse them. The imperfect used in this sense is called by the grammarians *imperfectum conatûs*.

him to grief. It is a verb לִיָּה, but conjugated like a verb לִיָּא;¹⁰ comp. תַּחֲלוּאֵיהֶם אֲשֶׁר חָלָה "the sicknesses which the Lord hath laid upon it" (Deut. xxix. 21). *God was pleased to bruise him, to chastise him with exile.* אִם תִּשָּׂא נַפְשׁוֹ *If his soul shall set his guilt*¹¹ before him, that is, if he will confess and fear the Lord.¹² *He shall see his seed, he shall prolong his days.* He and his children will enjoy the salvation, which the Lord will grant them. This refers to that generation which will return to God, that is, to the law of God, in the days of Messiah. *And the pleasure of the Lord shall prosper in his hand.* The true religion shall prosper, all nations will accept it.

11. נַפְשׁוֹ יִרְאֶה יִשְׁבַּע *For the travail of his soul he shall see, he shall be satisfied.*¹³ He shall see the reward of his forbearance, and shall find his desire fulfilled; or he shall enjoy prosperity in such a degree that he will be satisfied, because בְּדַעְתּוֹ יִצְדִּיק *By his knowledge he will cause many to be just.*¹⁴ He will teach the nations how to live according to the Law. *And he shall bear their iniquities.* Israel will sympathise with the heathen nations in their misfortunes, which have come upon them for their many sins; although they do not sympathise with Israel in his afflictions. The meaning of the phrase might also be this: The Israelites will pray to God for the other nations, and thereby take away their sins; comp. (Zech. xiv. 18).¹⁵ I

¹⁰ The Hiphil of the verb לִיָּא has Hirek in the second syllable followed by יָא, e.g. קָרָא "he called," הִקְרִיא, while the Hiphil of the verb לִיָּה has Kamez followed by הָ, e.g. קָרָה "he met," הִקְרָה. This distinction is, however, not always adhered to: so here הִחֲלִי, the apocopated form of הִחֲלִיא, instead of הִחֲלִיה, the root being חָלָה.

¹¹ A. V., "When thou shalt make his soul an offering for sin."

¹² The corresponding words of the Hebrew text are יִרְאֶה הַשָּׂם. But they are not required at all for the explanation of the words in question, and are besides, in no grammatical connection with the preceding words. They are superfluous, and are probably nothing more than a repetition of the succeeding יִרְאֶה, which was wrongly changed into יִרְאֶה הָ.

¹³ A. V., "He shall see of the travail of his soul, and shall be satisfied."

¹⁴ A. V., "Shall my righteous servant justify many."

¹⁵ The passage referred to, "And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague," etc. indicates, according to the opinion of I. E., that the Egyptians (and other nations likewise) shall come up to Jerusalem, and tell the Israelites of their distress; the Israelites will then pray for them, or join them in their prayer, and God will send the relief and comfort prayed for.

approve of the latter explanation, since its correctness is evidenced by the words which follow.

12. *Therefore will I divide him*, etc. All commentators agree that in this verse the prophet speaks of those that die for the unity of God, explaining the expression *ברבים* *with the great*—comp. *רב* “chief” (Est. i. 8)—to signify “the prophets,” and understand by *עצומים* *the strong* “the patriarchs.”¹⁶ According to this explanation the meaning of the whole verse is, “The merit of those that die for the unity of God, is equal to the merit of the prophets and patriarchs.” We know that this is true, but the subject has no connection with the context of this chapter. I explain it as follows: I will certainly give to Israel a portion of the spoil and booty taken from many nations; *את עצומים* = *מן עצומים* “of the strong;” comp. *את העיר* “from the city” (Exod. ix. 29). *תחת* *For*. The reward for having poured out, etc. *הערה* *He poured out*. Some render it, “he has discovered;” that is, “he has done publicly.” I think it is to be compared with *ותער* “and she emptied” (Gen. xxiv. 20), though of a different conjugation,¹⁷ and especially with *אל תער נפשי* “do not pour out my soul” (Psalm cxli. 8), and to be rendered “he poured out.” *ואת* *And with*. *פושעים* *Transgressors* of the word of God. *And with the transgressors he was numbered*, etc. Israel was considered like people that transgress the will of God. *And he bare the sin of many*. In consequence of the troubles of Israel, the other nations had peace; the punishment which the latter deserved was inflicted upon the former. *And made intercession for the transgressors*. He prayed to God for the transgressors. Comp. Jer. xxix. 7. By “the transgressors,” the heathen nations are meant.¹⁸

I have thus explained the whole passage, on the supposition that it refers to Israel;¹⁹ but my opinion is, that “my servant,”

¹⁶ The prophets and patriarchs are the founders of the nation of Israel, therefore the adjectives *רבים* “great,” and *עצומים* “mighty” are properly applied to them; but there is probably no special reason why the former should refer to the prophets and the latter to the patriarchs, and not the reverse.

¹⁷ *תער* the apocopated form of *תערה* is Piel, *הערה* is Hiphil.

¹⁸ That vexed and illtreated Israel.

¹⁹ The explanation given in the whole chapter seems to be only a concession made to the general opinion, that these chapters, from xl.—lxvi., have no inner connexion throughout, and that in this portion *עבדי* “my servant” refers

mentioned here (lii. 13), is the same as that of xlii. 1, xlix. 3, liii. 11, the same who says of himself, "I gave my back to the smiters," etc. (l. 6). In my commentary on chap. xl, I mentioned briefly the leading principle of my opinion, which considers all these chapters (from xl.) as connected with each other.²⁰

CHAPTER LIV.

1. *O barren, thou that didst not bear.* The congregation of Israel is called "barren" and "a woman that did not bear"—the latter attribute being the explanation of the former—because of its small number. צהלי, פצחי. I have already explained these two words.¹ לא חלה *That didst not travail with child.* Comp. חיל "trembling" (Ex. xv. 14); repeat עקרה "O barren" before לא חלה. חלה מבני בעולה *Than the children of the married wife*, that is, than the children of Babylon,² according to the opinion of R. Moses Hakkohen, but I think, that every nation that has a husband (בעל), that is, every nation that has its own king, is meant here by בעולה "the married wife."³

2. *Enlarge the place of thy tent*, because of the larger number of thy children. ימו *Let them stretch forth.* Let "the children of the desolate" stretch forth, or let people stretch forth;⁴ comp.

to Israel. His own opinion is, that "the servant of the Lord is the prophet, who was in Babylon in exile with his brethren, ill-treated there and insulted not only by the Babylonians, but also by those Israelites, that did not believe in his divine mission, but ultimately, when his words were proved to be true by facts, honoured and respected by all.

²⁰ Comp. I. E. on xl. 1, xlix. 8, lii. 13.

¹ Comp. I. E. on xiv. 7, lii. 9, and x. 30.

² The explanation introduced by the words על דעת רמ"ה ועל דרך אמת, "This is the opinion of Rabbi Moses Hakkohen, but I think," refers doubtlessly to the words בני בעולה, "the children of the married woman." The opinion of R. Moses Hakkohen is missing in the printed edition of this Commentary.

³ This is again an allusion to the difference of opinion between R. Moses Hakkohen and I. E., regarding the subject of these prophecies (xl.—lxvi.). They both agree in the meaning of the figure; but while the one applies it to Babylon, the other applies it to all countries whither Jews have been dispersed through the Roman exile.

⁴ Comp. I. E. on ii. 4, and Note 5.

וַיֹּאמֶר "and one said" (Gen. xlviii. 1). *אל תחשכי Prevent⁶ not, the people from stretching forth the curtains of thy tent. Thy cords. The cords of thy tent.—The restoration of the towns and villages is meant by this figure.*

3. *וּפָרְצָה Thou shalt spread.⁶ Comp. "and thou shalt spread abroad" (Gen. xxviii. 14). Some connect it with פָּרַץ "to break forth" (2 Sam. vi. 8). And thy seed, etc. This is the explanation of the preceding figure. יוֹשִׁיבוּ They shall make to be inhabited. The third person plural "they" refers to וְרַעַי "thy seed."⁸*

4. *לֹא תִחְפֹּיֶרָה Thou shalt not be ashamed. Comp. וְחִפְרָה "and shall be confounded" (xxiv. 23). Fear not, while being in exile. The shame of thy youth. The exile of the youths is to be understood;⁹ or the phrase refers to the period of the first and second temple,¹⁰ when the Israelites were sometimes visited with great calamities. Thy widowhood. The loss of thy independence.*

5. *בְּעֵשֶׂיךָ בִּנְעֻלְיֶךָ Thine husband, thy Maker. As to the use of the plural,¹¹ comp. בְּעֵשֶׂי "in Him that made him" (Ps. cxlix. 2); אֱלֹהִים "God;" אֲדֹנָיִם "Lord;" I have explained this in my commentary on Genesis (i. 1).¹² בְּעֵלֶיךָ "Thine husband" is here used for מַלְכְּךָ "thy King," and עֹשֶׂיךָ "thy Maker" for*

⁶ A. V., "Spare not."

⁶ A. V., "Thou shalt break forth."

⁷ That is, to break forth from within the boundaries of the place in order to occupy a larger space.

⁸ I. E. makes this observation, as if to say, that in spite of the change in number (יֹשִׁיבוּ sing., יוֹשִׁיבוּ pl.) the noun וְרַעַי is the subject to both verbs.

⁹ This is the translation of the words רָמוּ לְגִלּוֹת עֲלוּמִיךָ; but עֲלוּמִיךָ is rather suspicious; for first, the third person עֲלוּמִיָּה is required; secondly, I. E. would not have used the same word in explaining the phrase. From the context we may infer that גִּלּוֹת מִצְרַיִם "the stay of the Israelites in Egypt is meant."

¹⁰ עֲלוּמִיךָ, according to this explanation, is "thy vigour" or "the period of thy vigour"—that is, the period of the independence of the Israelites, the opposite of אֶלְמִנּוּתִיךָ "thy widowhood," the period of weakness and bereavement. According to the former explanation, עֲלוּמִיךָ "thy youth" refers, as suggested in the preceding note, to the time when the Israelites had not yet taken possession of their land; אֶלְמִנּוּתִיךָ, "thy widowhood," to a later period, when they had been dispossessed of it.

¹¹ בְּעֵשֶׂיךָ instead of עֹשֶׂיךָ.

¹² I. E. calls this form כְּבוֹד דֶּרֶךְ (pluralis majestatis), and compares it with the use of the plural in modern languages in addressing one person, and with the plural used by sovereigns when speaking in their edicts of themselves.

אלהיך "thy God."¹³ *The God of the whole earth shall He be called.* All nations will accept the divine Law. Comp. "For then will I turn to the people a pure language that they may all call upon the name of the Lord," etc., (Zeph. iii. 9).

6. *As a woman forsaken*, etc. "The reproach of Israel's widowhood," the scorn heaped upon the Israelites by other nations, for not having a king of their own, having been mentioned before (ver. 4), the prophet continues in the name of God: Israel has been, it is true, like a woman that is forsaken, and has grieved at the absence of her husband, but her husband is yet alive, etc.; comp. "thy Maker is thy husband," etc., (ver. 5) —עצובת "grieved" is an adjective, not a participle, which it resembles in form—the text continues therefore, "the Lord hath called thee."¹⁴ ואשה נעורים כי תמאס *And like a wife of youth, when she is refused*,¹⁵ thou hast been.

7. רגע *For a moment*. The preposition ב is here pleonastic as in בתחלה "at the beginning" בראשונה "at first."¹⁶ Some say that the meaning of רגע is "rebuke;" comp. רוגע "who rebuketh."¹⁷ (li. 15); their opinion is supported by the parallelism of the verse.¹⁸

8. בשנף *In a little*. It is hap. leg. With *everlasting kindness*, etc. This is the opposite of the idea expressed in, "I hid my face for a moment." The kingdom of Israel will remain for

¹³ The Hebrew text has the words כמו מלכך ואלהיך כמו. Lit. The meaning of "thy husband" is "thy king and thy God," as *e.g.*; in his remark on בעולה (ver. 1), I. E. says that the king is the husband of the country; we separate therefore ואלהיך from מלכך, and consider it as the explanation of ועשך, which is to be supplied; the emended text would be ועשך כמו ואלהיך.

¹⁴ The Lord hath called thee to come unto Him, as the husband calls his wife, after having left her for a short time.

¹⁵ A. V., "When thou wast refused."

¹⁶ The Hebrew text has בראשון; but since this word has the meaning "in the first month," it is to be emended into בראשונה, "at first;" comp. I. E. on i. 26.—The ב in ברגע may justly be considered as superfluous, since רגע is here used as a noun, and the accusative without the preposition ב would likewise express the duration of time. This is not the case with בתחלה, which without the preposition is a noun, "the beginning;" with the preposition it is an adverb meaning "at first."

¹⁷ A. V., "That divided."

¹⁸ By the parallelism רגע is the opposite of רחמים "mercy."

ever (comp. Dan. vii. 27); and the days of the exile, though many, will be like a moment in comparison with the everlasting days of the future happiness.

9. *The waters of Noah.* The flood that was in the days of Noah. This, namely, the punishment, which I decreed, and the comfort which I promised.¹⁹ And as I have sworn, that the waters of Noah, that is, a flood like that in the days of Noah, should no more go over the earth. Comp. "Neither will I again smite any more every thing living as I have done," (Gen. viii. 21). That I would not be wroth with thee, etc. This expression is used because Israel has been compared with a forsaken woman.²⁰

10. *The mountains shall depart, etc.* It is possible that the mountains should depart, but my kindness cannot depart from thee. *The covenant of my peace, etc.*²¹ A figure taken from the mutual promise between husband and wife, who live together in peace and happiness. תְּמוּנָה Shall be removed. It is the same form as תְּשׁוּבָה (Ez. xvi. 55); the plural feminine of the verb עָזַב has two forms.²²

11. סוּעָה "Tempestuous;" comp. סוּעַ (Jon. i. 11); or "Tossed with tempest." Jerusalem is meant.^{22a} אֶבֶן A precious stone of black colour. Some think that it is the same as נֶפֶשׁ, "an emerald" (Ex. xxviii. 18). Thy stones, which will be required for the building. סַפִּירִים Sapphires. Precious stones of red colour, as I have explained²³ (Lam. iv. 7).

12. כֶּרֶבֶר Agates. It is hap. leg.; it is the name of a precious

¹⁹ The punishment is compared with the flood, the comfort with the promise which was then given by the Lord, that the flood should never be brought again.

²⁰ I. E. could better refer to the same word קֶצֶף "wrath," used before (ver. 8).

²¹ I. E. seems to have read שְׁלֹמֶךָ "thy peace," instead of שְׁלָמִי "my peace."

²² נָה with preceding Sheva, and נָה with preceding Segol (יָ-); e.g., תְּשׁוּבָנָה and תְּשׁוּבָינָה.

^{22a} The Hebrew text has the words וְהָיָא זֵאת יְרוּשָׁלַיִם; either וְהָיָא or זֵאת is superfluous, or בֵּית is to be read instead of זֵאת.

²³ Saadiah is of opinion that סַפִּיר signifies a stone of white colour, because of the expression לְבַנְתָּ הַסַּפִּיר, "the white colour of the sapphire" (Ex. xxiv. 10). I. E., however, explains the latter phrase, "the pavement of a sapphire stone," and infers, by means of the rule of parallelism, that סַפִּיר has the same colour as פְּנִינִים, of which the verb אֲדַמּוּ "they are red" is used (Lam. iv. 7).

stone. *ושמשחין* *And thy windows*. It is derived from *שמש* "sun." It signifies the apertures, which are closed with glass²⁴ in stately palaces. *ושעריך* *And of thy gates*.²⁵ And the windows of thy gates.²⁶ *אקרה* *Carbuncles*. A precious stone. The *א* is prosthetic; comp. *קדחה* "is kindled" (Deut. xxxii. 22). *To stones that are desired*, that are not like those stones which are thrown about, and are of no value.

13. *למורי* Taught of. It is an adjective,^{26a} and is used as a synonym of *תלמיד* "pupil." *ורב* *And great shall be*. It is a verb; the *ו* turns the past into the future.

14. *תכנני* *Shalt thou be established*. It is Hithpael. The *ת* is omitted and compensated by the Dagesh in the *כ*. *In righteousness*, etc. Israel will do justice to all, and will oppress no people, as the heathen nations are used to do.²⁷ *Thou shalt not fear*. For the sin of oppression and violence deprives the state of its power.

15. *גור יגור*. According to R. Jonah: "they will surely gather together;" comp. *ממנורות* "barns,"²⁸ (Joel i. 17). The meaning of the whole verse is accordingly: "Is it possible, that any alliance should be made except with my permission?" (The alliance between Gog and Magog is here referred to.) "He who is now thy ally, and will then become thy enemy, will

²⁴ *שמשח* is the name of the aperture through which the sunlight (*שמש*) passes into the house; in the earlier centuries they were not filled at all, or they were closed with oil paper; in the time of I. E. glass windows seem to have been introduced, but only in houses of a grand style. Here still more is promised. Precious, transparent, stones shall be used as windows in all houses, and even over the gates. The Hebrew text has: *והן בחלונות* *והן זכוכיות*; it is rather difficult to find the meaning of these words; in the inverted order they read very well *והן זכוכיות ישימו בחלונות* "and these are transparent things which are put in the windows."

²⁵ A. V., "And thy gates."

²⁶ The words of the Hebrew text, *והם המשמשות על השער*, require some emendation. Firstly, there is no noun to which the masculine pronoun *והם* "and these" could refer; secondly, *שמשות* is derived from *שמש* "sun," and not from the verb *שמש* "to serve" or "to attend;" thirdly, the word which they explain is missing; the original words are perhaps the following: *ושעריך שמשות ויהן השמשות על השער*. The translation is based on this suggestion.

^{26a} Comp. c. iii., Note 5.

²⁷ *המלכים* "the kings" of the Hebrew text is perhaps a corruption of *המלכות*, a general term, used to signify the governments by which the Israelites were kept in a sort of slavery and degradation.

²⁸ Lit., "the places where the corn is gathered together."

fall."²⁹ I take גור יגור in its usual meaning and explain the verse thus: Can there dwell any stranger with thee in my land, except it be with my will; he who desires to dwell with thee in my land, עליך יפול *must surrender to thee*.³⁰ The verb נפל has here the same meaning as in אל הכשדים אתה נופל "thou fallest away to the Chaldeans" (Jer. xxxvii. 13); and in על פני כל אחיו נפל "he surrendered to all his brethren" (Gen. xiv. 18); namely: "to submit to the authority of."³¹

16. *Behold, I have created the smith, etc.* It is a figurative expression. ומוציא כלי למעשהו *And that bringeth forth a vessel for its work*.³² That bringeth forth a vessel out of the fire, to finish it. *And I have also created the waster to destroy the instrument of the smith.*

17. יוצר עליך That is formed against thee. *Shall not prosper*, to become what it is destined to be; but it will be broken. יוצר *Is formed*. It is Hophal, similar in form to יוסר "is taken away," (Lev. iv. 35). *And every tongue, etc.* This is the explanation of "any weapon," etc.³³ *Thou shalt condemn*. All nations will accept the religion of Israel, who will prove to them the falsity of the faiths they have hitherto followed. *The heritage* which they will receive from the Lord, that is, the Law or the Holy Land.

CHAPTER LV.

1. הוי *Ho!* It is the sign of the vocative. *Ho, every one that thirsteth, etc.* With these words the Lord will address those

²⁹ This explanation seems to be based on the meaning of the two prepositions אתך and עליך; את "with" indicates alliance, friendship; על "against," enmity and war.

³⁰ A. V., "Shall fall for thy sake."

³¹ In his commentary on Gen. xxiii. 18, I. E. gives three meanings of the verb נפל in the two passages quoted here: 1. His lot or portion fall. 2. He went away. 3. He died. The meaning adopted here "to surrender," is not even mentioned there.

³² A. V., "An instrument for his work."

³³ This same opinion, that the phrase "every tongue," etc., is the explanation of the preceding verse, is indicated by I. E. in his remark on ver. 16, at the beginning, "It is a figurative expression."

who will then be desirous to accept the Law. *And he that hath no money* to buy, that is, that has not the means required for study. *Buy and eat* the wisdom. Comp.¹ "Eat this roll," (Ez. iii. 1). Wisdom is demanded by the soul as the food is demanded by the body. *Come ye* unto me, *Buy* for nothing, *And eat* without paying. *Wine and milk*. Each serves both for food and drink, as medical authorities assert.² Wine and milk are mentioned because the Law is compared with them.³

2. *Wherefore do you spend money*, etc. Wherefore will you labour in profane science⁴ which is of no use to you. *ברשן* *In fatness*. Comp. *רשן* (xxx. 23). *Let your soul delight itself in fatness*, that is, in that happiness which the soul enjoys after its separation from the body by death.⁵

3. *ולכו אלי* *And come unto me*. Lit., Go away from your place toward me; comp. *סורו אלי* "turn in to me" (Jud. iv. 18).⁶ *And your soul shall live*. That is, your soul shall live for ever after the death of the body, or you will receive new life through Messiah, when you will return to the Divine Law. *An everlasting*

¹ As to the verb "to eat" being used in a figurative sense, signifying "to learn," "to perceive."

² The function of the drink is to dissolve the food and to accelerate its digestion; most beverages, according to I. E., are believed to contain no elements of nourishment, but in wine and milk both properties are found, they nourish and accelerate the digestion.

³ Comp. Midrash Yalkut ad locum, and I. E. on Solomon's Song ii. 4.—No other passage of the Bible, however, can be adduced, in which the Law is compared with wine and milk.

⁴ By the term *חכמות נבריות* "profane science," as contrasted with the knowledge of the Law, I. E. means hardly anything but speculative philosophy, metaphysics; because all practical sciences, especially the science of nature, is repeatedly recommended by I. E.; comp. his commentary on Exod. xx. 1.

⁵ A second explanation is indicated by I. E. in the additional words *או טעמו* "or its meaning is;" the explanation itself is missing in the Hebrew text, or it is the same which is mentioned below (ver. 3.), and is likewise introduced by the words *או טעם*; the two words have therefore been omitted in the translation.

⁶ *בוא* "to go" signifies removal from the place of him that speaks, *ולכו אלי* "to come," approach to it. The preposition *אלי* demands the verb *ובואו*, while the verb *ולכו* demands *טעמו*; I. E. therefore explains the words *ולכו אלי* as an elliptical phrase, meaning, "and go from your place and come unto me." Comp. I. E. on xxxi. 1, Note 2.

covenant, that will never expire. *The sure mercy of David*, that is, like the covenant which I made with David and the kindness which I showed to him, promising him "my mercy will I keep for him for evermore," etc. (Ps. lxxxix. 29). It is also possible, that by "David" in this verse Messiah is meant, who will be of the family of David; as the prophet is sometimes called "Israel" for the same reason;⁷ and the meaning of חסדי דוד הנאמנים is in that case: "for the kindness of Messiah is sure."⁸ This explanation is supported by the next verse.

4. *Behold, I have given him*, namely, Messiah. לאמים "The people," the ל being radical; or "to the people," the ל being a preposition.⁹ *For a witness*. Messiah will testify, that there is no other king, no other ruler of the world, than God. ומצוה And one that issues commands.¹⁰

5. *A nation, that thou knowest not*, which thou hast not known hitherto, thou shalt call to come unto thee; comp. "I called my servant," etc. (Job xix. 16). *And nations that knew not thee shall run unto thee*. This proves my explanation¹¹ to be correct. פארך *He hath glorified thee*. It is irregular;¹² there is no other instance of a perfect verb having this form; but there is one of the weak verb: עָנָךְ "He hath answered thee" (xxx. 19).

6. *Seek ye the Lord*. This appeal is made to the contemporaries of the prophet,¹³ telling them to seek the Lord, since they knew that they would be redeemed from Babylon, and after

⁷ See I. E. on xlix. 3.

⁸ That is, is everlasting, and therefore the covenant which will be made with you through him, will likewise be ברית עולם "an everlasting covenant." According to the first explanation the "everlasting covenant" promised here, is compared with "the everlasting covenant" which God made with King David.

⁹ There are in Hebrew two words which signify "nation," namely: אָם and לָאָם; pl. אֲמִים (Ps. cxvii. 1) and לְאֻמִּים (xlix. 1).

¹⁰ This remark appears to be quite superfluous, since מְצַוֶּה can hardly mean anything else; it is perhaps intended to indicate that it is not an irregular participle instead of מְצַוֶּה, but the construct state of the noun מְצַוֶּה "commander." See Kimchi ad locum.

¹¹ This refers to the opinion of I. E. that the prophecies contained in this part of the book, describe the time of Messiah yet to come; the verse before us supports that opinion, since the promise contained in it, has not yet been fulfilled.

¹² The regular form of the two verbs is: פָּאֲרָךְ, עָנָךְ.

¹³ That were, together with the prophet, captives in Babylon. See I. E. on xl. 1.

that again from all other nations. *While He may be found by those that seek Him.* God is certainly everywhere at all times; but the meaning of this phrase is, "while the decree is not yet resolved upon:" in a similar way the phrase, "while He is near" is to be explained, namely, "while He permits His glory to rest upon the temple."¹⁴

7. *Let the wicked forsake, etc.* This is the explanation of "Seek ye the Lord," etc. *His way.* The way which he is accustomed to go. ואיש און מחשבתיו *And the unrighteous man his thoughts.* Supply יצו "let him forsake." The principal points, "the thought and the deed" are mentioned by the prophet.¹⁵ *He will abundantly pardon the iniquities.*

8. *For my thoughts are not yours.* You thought that I should punish you even after your return to me; but your thoughts are not mine; my intention is to do good to you. *Neither are your ways my ways.* My ways are righteous; comp., Are not my ways equal? are not your ways unequal? (Ez. xviii. 19).

9. *For as the heavens, etc., so are my ways higher, etc.* This is a figurative expression.¹⁶

10. *For as the rain cometh down, etc.* The rain watereth the earth, in coming down from heaven; for that purpose God sends it down, in order that seed may be given to the sower and bread to the eater.

11. *So shall my word, etc.* I shall fulfil all I spake to the prophets.

12. *For you shall go out with joy.* You will go out from the exile joyfully. *And be led forth with peace to your land on horses and mules.* If this passage be referred to the Babylonian exile, it was indeed literally fulfilled.¹⁷ But if it is

¹⁴ The words רמז לשכינה שהיא במקדש seem to be a new explanation, which is quite different from the preceding one "while the decree is not yet resolved upon." In the commentary Michlal Jofi the latter is assigned to the Talmud, the former to Don Isaak Abravanel. We conjecture therefore that the word או "or" before רמז has been dropped; and have restored it in the translation.

¹⁵ According to I. E. דרך signifies the way of action, the practice, contrasted with מחשבה "thought," "plan."

¹⁶ In the Hebrew text there is no proper distinction between this verse and the succeeding. מושל should be separated from the succeeding words by a full stop. The conjunction כי, which follows, is not part of the commentary but of ver. 10, the text which is to be explained.

¹⁷ Comp. Ezr. i. 3, sqq.

understood to allude to a future redemption, in that case comp. "And they shall bring all your brethren upon horses," etc. (lxvi. 20). Some refer it to both.¹⁸ ימחאו *Shall clap*. This verb is frequently met with in the Chaldee.¹⁹ ומחה "and shall reach" (Num. xxxiv. 11) is of the same root.²⁰

13. הנעצוץ *The thorn*. Comp. הנעצוצים "the thorns" (vii. 19). The fir is undoubtedly better than the thorn. כרפר *The brier*. A kind of thorn. *And it shall be to the Lord for a name*, etc. He will perform wonders, in providing the wilderness with rivers, when Israel will return to Zion, and this will be to the Lord *An everlasting sign*, a miracle that will remain for ever.²¹

CHAPTER LVI.

1. *Keep ye judgment*, etc. You know that God will redeem you, and that He will bless you with all these benefits; keep, therefore, His judgments, for, if you do this, "salvation is near to come." We may learn from this verse that the coming of Messiah is delayed because of our sins.

2. *Blessed is the man that does this*, that keeps the following precepts, to observe the Sabbath, etc. מחללו *From polluting it*. It is certain that the ך in שבת indicates the feminine gender; the masculine pronoun ך refers to the masculine noun יום "day," which may be supplied before שבת, or to the verbal noun שפיר implied in the verb שפיר; for every verb implies a verbal noun,

¹⁸ To the Babylonian exile and the Roman exile.

¹⁹ Comp. Dan. ii. 35, v. 19.

²⁰ The two verbs compared by I. E. are not the same, the one is ל״ה, the other ל״ח; but ך and ך interchange. The word מחללו before ומחה seems to be a corruption of ומחלתו; since ימחאו is not derived from מחה, but the latter is, in the one passage quoted here, exceptionally used in the sense of מחה, "to join," "to clap," or "to strike."

²¹ I. E. means either that the rivers and fountains produced in the wilderness by a miracle will remain for ever, and thus continually testify the glory of God, or that the miracle will be of such an extraordinary character, that it will for ever remain in the memory of mankind.

¹ It is generally believed that the ך in שבת is radical and that it is formed from שבת, like גנב "thief" from גנב "to steal." I. E. either derives the word from שוב "to return," "to rest," or believes that one ך has been dropped.

if that is not directly expressed;² compare the remark of R. Moses Hakkohen on וְהִצְפִּינוּ (Jos. ii. 7), that the suffix refers to the verbal noun "the taking;"³ compare also בָּרַב יֹעֲצִים תְּקוּם = בָּרַב יֹעֲצִים עֲצָה תְּקוּם, "in the multitude of counsellors it is established"⁴ (Prov. xv. 22), the word עֲצָה being supplied.

3. *The son of the stranger.* The true proselytes. הַנִּלְוָה *That hath joined himself.* It is the past tense with a prefixed ה, which is here equivalent to the relative אֲשֶׁר "that;" comp. הַהֲלוֹכוֹ "who went" (Jos. x. 24)⁵. יְבָרִיכֵנִי = בְּרִיכֵנִי "The Lord will separate me." Comp. יֹאחֲבֵנִי " (my husband) will love me" (Gen. xxix. 32).⁶ *I am a dry tree*, because I cannot have children.

4. *That keep my sabbath*, etc. The sabbath is mentioned, because it is a sign of the covenant between Him and those that keep it, on account of God having rested on it;⁷ he who keeps the Sabbath is, therefore, a worshipper of the Lord.

5. *A place.* Comp. Deut. xxiii. 18.

6. *Also the sons of the stranger*, etc. The eunuchs are men-

² I. E. repeatedly mentions the rule that every form of the verb contains the verbal noun, which may be supplied, whenever required, either in the form of a masculine noun, or of a feminine one, according to circumstances. The suffix singular ו in וְהִצְפִּינוּ (Jos. ii. 4.) does not agree with the plural שְׁנֵי הָאֲנָשִׁים "the two men;" it is therefore explained to refer to the noun לָקַח "the taking" contained in the verb וְתָקַח "and she took," and the sense of the passage is accordingly: She took the two men and hid that fact. The subject to תְּקוּם (Prov. xv. 22) is עֲצָה "counsel," which is contained in the participle יֹעֲצִים "they that give counsel." The masculine suffix ו in שְׁמוֹרָה is in the same way explained to refer to the masculine noun שְׁמוֹר "the keeping," contained in the participle שֹׁמֵר "who keepeth."

³ A. V., "And hid them."

⁴ A. V., "But in multitude of counsellors they (the purposes מַחֲשָׁבוֹת) are established."

⁵ The past of the Niphal of לָוָה is נִלְוָה, the participle נִלְוָה m., נִלְוָה f. Because of the preceding בֶּן הַנֶּכֶר the masculine is here required, and נִלְוָה is consequently the past, third person masculine; the ה, which before nouns and participles has a demonstrative character, has before the past or future of a verb the power of a relative pronoun. This latter case is, however, very rare.

⁶ The vowel, which connects the suffix with the verb, is Kamez or Pathah for the forms of the past tense, Zere or Segol for the other forms. This rule, however, is not without exceptions, of which יְבָרִיכֵנִי instead of יְבָרִיכֵנִי is one.

⁷ The words "on account of God having rested on that day" are part of the condition of the covenant; the Sabbath is to be kept, because God declared it holy when He created the universe in six days and rested on the seventh.

tioned before "the sons of the strangers," because they are the last named (ver. 3). Comp. "And I gave to Isaac, Jacob, and Esau, and I gave to Esau," etc. (Jos. xxiv. 4). *To serve him.* The service of the Lord consists in keeping His commandments.

7. *For mine house shall be called an house of prayer for all people.* Compare the prayer of King Solomon (1 Kings viii. 41).

8. *The outcasts of Israel*, that came from Babylon, Elam, and Assyria.⁸ *Beside those that are gathered unto him*, that is, besides the proselytes. The meaning of the whole phrase is, *Yet will I gather others to him*, besides those that have already joined Israel. The suffix in לְנִקְבְּצָיו^{8a}, "that are gathered unto him," refers to Israel.

9. *All ye beasts of the field*, etc. The idea connecting the following with the preceding verses is, that the righteous Israelites and the proselytes will return, but those that persevere in the worship of idols will not return. אָחִיו *Come*. It is imperative (comp. xxi. 12) of אָחֵה "to come;" comp. וְאָחֵה, "and He came" (Deut. xxxiii. 2). God summons the idolatrous wicked nations, to come and devour the wicked of Israel, like wild beasts that devour each other.

10. *His watchmen are blind*, etc. The false prophets in Israel are meant, who were like blind watchmen during the day, and like dumb dogs during the night, that cannot guard the house and are of no use whatever. לִנְבֹּךְ *To bark*. The word has in Arabic the same meaning. הַדּוֹג *Dogs*.⁹ It is hap. leg.; the ה is radical as in הוֹרֵו וְהִנּו "conceiving and uttering" (lix. 13).¹⁰

⁸ The words of the Hebrew text are: וּמֵעִילָם וּמֵאֲשׁוּר וּמֵבָבֶל. It is impossible to make sense of these words; מֵעִילָם is probably the cause of the confusion, and if we replace it by הֵם, "they," we get a tolerable sense; this emendation has been adopted for the translation. But the whole remark of I. E. seems to be superfluous, for the meaning of "the outcasts of Israel" is well known. Another emendation suggests itself to the reader, namely, to alter מֵעִילָם into עִמָּהֶם "with them;" and to translate the phrase thus: "For people of Babylon, Elam, Assyria went up with them" (the Israelites). The remark would in that case not explain the expression "outcasts of Israel," but the word לִנְקַבְּצָיו; its proper place would then be at the end of the verse.

^{8a} וְיִינּוּ לְנִקְבְּצָיו of the Hebrew text is probably a corruption of וְלִנְקַבְּצָיו.

⁹ A. V., "Sleeping."

¹⁰ The Hebrew text has הוֹרִים וְהוֹנִים; but since those words do not occur in the Bible, the words הִרּוּ וְהִנּוּ have been substituted for them. I. E. read perhaps הוֹרִים וְהוֹנִים instead of הִרּוּ וְהִנּוּ.

the participle Hiphil has always כ at the beginning.—R. Jonah says that the Targum renders הים by ניימין “slumbering,” because dogs are more addicted to slumber than all other animals.¹¹ *wing the slumber.* Repetition of the same idea.

11. *נפש עוי Greedy.* The word נפש is mostly used in Scripture to express the “appetitive soul;”¹² comp. ונפשו מאכל האוהו and his soul (abhorreth) dainty meat” (Job xxxiii. 20). All these dogs are useless; they do only harm, because of their strong, insatiable appetite, called עוון נפש “greediness;”^{12a} they can never have enough.” The words which follow contain the explanation of the figure used here. *And they,* the dogs mentioned here, *Are the shepherds* of Israel, that cannot understand. *הבין Understand.* It is infinitive. *לבעע For his sake,* for that which brings him profit; comp. מה בעע “what profit is there” (Ps. xxx. 10). *מקצתו From his quarter.* Every one from his quarter.¹³

12. *Come ye,* etc. The money which they acquire unjustly, they spend in feasting, and one shepherd says to his fellow-shepherd, “Come, let us buy wine.” *ונסכאה שר And let us fill ourselves with strong drink.* Let us make ourselves drunk.¹⁴ comp. סכאי יין “wine-bibbers” (Prov. xxiii. 20). *And to-morrow all be as this day.* They do this not one day alone but day after day. *יתר More abundant.* It is an adjective. The morrow shall excel to-day in pleasure and feasting.

¹¹ Dogs are employed as the guardians of the house, because their sleep is not very deep, but rather like slumbering which is interrupted by the least noise; they are, therefore, according to R. Jonah, called “the slumberers.”

¹² Comp. I. E. on xxvi. 9, Note 9, and Eccles. vii. 3. Three kinds of נפש, “soul,” are mentioned there; one of them, which is mostly understood by נפש, נפש הצומחת or נפש המתאוה, “the vegetative or appetitive soul.”

^{12a} Lit., “Strength of appetite.”

¹³ This remark, which is usually made by I. E. to explain the use of the singular instead of the plural, is here superfluous; since the singular נפש, and so לבעע are preceding. The similar phrase, כל העם מקצתו (Gen. xix. 4) is perhaps intended as an explanation of מקצתו, “everyone, from whatever quarter he might come.”

¹⁴ נשכר in the Hebrew text is probably a corruption of נשתכר; and the quotation from the Book of Proverbs is to prove that the verb סכא means “to drink too much.” Comp. I. E. on Deut. xxi. 20.—To explain שר by משכר “of strong drink” would be wrong, since סכא does not govern the preposition מן “of;” and would not be supported by the phrase quoted.

CHAPTER LVII.

1. *The righteous perisheth, etc.* There is nothing but the deeds of these evil shepherds; the righteous are gone, *And no man layeth it to heart* to consider, why do the righteous perish, and those wicked people remain alive; but the prophet gives the answer to this question: *The righteous is taken away from the evil to come*, that he should not see the evil that is coming over Israel and the holy city.

2. *יבא שלום He shall enter into peace, etc.* The righteous shall come in peace to his grave; comp. "Thou shalt die in peace" (Jer. xxxiv. 5); "And thou shalt go to thy fathers in peace" (Gen. xv. 15). *ינחו על משכבותם הלך נכחו They that walk before Him, shall rest in their beds.*¹ Comp. *אחרי י' אלהיכם תלכו* "ye shall walk after the Lord your God" (Deut. xiii. 5). Some explain the verse thus: "Peace and tranquillity shall come to them, and they that walk," etc.² *נִכְחוּ = נִכְחוּ Before Him.* The form of nouns varies.³

3. *Draw near, Ye my people, house of Israel, for judgment.* The Lord addresses Israel. *בני עוונת Ye sons of the sorcerers.* Comp. *ועננים* "and sorcerers" (ii. 6). *זרע מנאף The seed of the adulterer*, that is, of the adulterous father. *ותזונה And the whore*, the adulterous mother.^{3a} The sense of the whole is: Men and women, both are bad.

4. *Against whom do you sport yourselves*, to ask what good he has done unto us.

5. *The best of the various explanations of this*

¹ A. V., "They shall rest in their beds, each one walking in his uprightness."

² According to the first explanation *שלום* = *בשלום* "in peace," and the subject *הצדיק* "the righteous" must be supplied, which is the subject to *יבא* as well as to *ינחו*; to the latter in a collective sense. According to the second explanation *שלום* is the subject to *יבוא*, and *שלום* together with *השקט* "tranquillity" (which must be supplied), the subject to the plural form *ינחו*, "they shall rest." But whence we have to get the supplementary *השקט* is not explained.

³ I. E. supposes here the form *נִכְחוּ* = *נִכְח*, although it is not found in Scripture. Comp. I. E. on ix. 3, Note 4.

^{3a} *ותזונה* is either an elliptical phrase "and of her that is a whore" or a noun (*תזונה* = *זונה*) with the prefix *וְ* = *וְהַ* "and the."

phrase is that it refers to idolatry;⁴ הנחמים "Who are conceived," similar in form to הנצבים "that stood" (Gen. xlv. 1), is the Niphal of יחם "to conceive;" comp. בכל יחם "whenever (the stronger cattle) did conceive" (Gen. xxx. 41). This expression is the description of "children of transgression" (ver. 4); comp., "And in sin did my mother conceive me" (Ps. li. 7). שחטי הילדים *Slaying the children* in honour of the idols; comp. ואשחם "and I pressed"⁵ (Gen. xl. 11). They act like a harlot that kills her children.

6. בחלקי *Among the smooth stones*. Comp. חלוקי אבנים "smooth stones" (1 Sam. xvii. 40). *Among the smooth stones of the stream is thy portion*. They seek for smooth stones to shape them into idols. אנהם *Shall I regret*,⁶ the evil with which I intend to afflict thee. Some consider אנהם to be Hithpael and explain it: "Could I receive comfort?" But it is not necessary to depart from the usual meaning of אנהם.⁷

7. *Upon a lofty and high mountain*, etc. Like a harlot that commits adultery in an open place, that is, publicly.

8. *Behind the doors also*, etc., that is, also privately. זכרון *Thy scent*.⁸ Comp. וזכרו "the scent thereof" (Hos. xiv. 8); אזכרתה "a sweet savour" (Lev. ii. 2). *Thou hast discovered thyself*, etc., that is, thou hast behaved like a harlot. גלית מאתי *Thou hast discovered thyself of me*,⁹ who covered thee.¹⁰ *Thou art gone up*, to commit whoredom publicly. *Thou hast enlarged thy bed*, to fit it for more than one. ותכרת is here used instead of ותכרתי as ותוכל instead of ותוכלי "thou couldest" (Jer. iii. 5). And made thee a covenant with them. ותכרת לך מהם *And made thee a covenant with them*. Thou hast chosen for thy friends those, מושבם *whose bed thou lovedst*,¹⁰ whom thou desiredst to lie with thee. יד חזית *In every place which thou sawest*.¹¹ It has the same meaning as אשר תראה "in every place, which thou seest" (Deut. xii. 13).

⁴ The noun אלים signifies here trees under which idols were worshipped. See Rashi and Targum ad locum.

⁵ I. E. read שחטי instead of שחטי.

⁶ A. V., "Should I receive comfort in these?"

⁷ "Shall I alter my mind?" "Shall I regret?" Comp. I. E. on Gen. vi. 6.

⁸ A. V., "Thy remembrance."

⁹ A. V., "Thou hast discovered thyself to another than me."

¹⁰ That is, God told them not to go after vain things, but they abandoned His advice and worshipped idols.

¹¹ A. V., "Thou lovedst their bed."

¹¹ A. V., "Where thou sawest it."

9. *וַחֲשִׁירִי וְנִי* And thou gavest,¹² etc. There is yet another evil, says the Lord, to Israel; thou hast not only worshipped idols, thou hast also sent presents to the kings of Assyria or Egypt, and hast relied on them.¹³ As to the meaning of *וַחֲשִׁירִי* "and thou gavest a present," comp. *וַחֲשִׁירָה* "and a present" (1 Sam. ix. 7); R. Moses Hannagid¹⁴ derives *חֲשִׁירָה* from *חֹרֶה* "to see," and explains it to signify "the fees for the vision and prophecy;" according to this explanation *וַחֲשִׁירִי* may be compared with *אֲשִׁירֶנּוּ* "I shall see him" (Num. xxiv. 17), and explained "thou didst go to see him." *With oil.* Oil was exported from Palestine. *צִירֶיךָ* Thy messengers. *וַחֲשִׁפִּילִי* And didst debase thyself.

10. *In the greatness of thy ways, which thou didst frequent, and in which thou hast wearied thyself, without saying: נֹאשׁ there is no hope, my heart is despairing;*¹⁵ (comp. *נֹאשׁ מִמֶּנִּי* and Saul shall despair of me (1 Sam. xxvii. 2)); thou thoughtest that thy exertion might still be of some use. *חַיַּת* The life, that is, the strength. *Thou hast found the life of thine hand,* when thou hadst wearied thyself; therefore thou wast not grieved.

11. *And of whom hast thou been afraid,* etc. What hadst thou to fear from an enemy and to be afraid of him for, so as to lie, and not to think of me. *מַחֲשֶׁה* is a causative verb, and means "silencing." *אֲנִי מַחֲשֶׁה וּמַעֲלֹם* I silence, even of old,¹⁶ those that lie; this I am doing now, and have always done. It is, however, possible to explain the words *וְאֵת מִי דָאֵנַת וְנִי* "when hast thou feared me," etc.;¹⁷ but I prefer the first explanation. Some compare *אֲנִי מַחֲשֶׁה* with *הַחֲשֵׁתִי* "I have holden my peace" (xlii. 14), and explain it "I held my peace," "I forbore;" it is in that case an anthropomorphism.

¹² A. V., "And thou wentest."

¹³ Comp. c. xxx. and xxxi.; Hos. xiv. 4; 2 Kings xvi. 8, xvii. 4.

¹⁴ R. Moses Hannagid is probably identical with R. Moses Hakkohen. "Hannagid" means "the prince," and is a title given to men of distinction.

¹⁵ I. E. supplies the masculine noun *לְבִי*, "my heart," as the subject to *נֹאשׁ*.

¹⁶ A. V., "Have not I held my peace even of old."

¹⁷ One can hardly see how the meaning "when" can be found in the words *וְאֵת מִי*; *מִי* is perhaps a corruption of *מִי* *אֵת*, and the meaning of I. E.'s remark would in that case be, "for whom hast thou been afraid of me?"

12. צִדְקָתָךְ *Thy righteousness in words. And thy works they shall not profit thee*, because they are bad; thou hast trusted to others beside me.

13. קְבוּצִיךְ *Thy companies*, which thou hast brought together for thy assistance. קְבוּצִיךְ lit., "those gathered by thee," is an adjective, in form like לְמוֹרִי "taught of" (liv. 13).¹⁸ *But the wind shall carry them all away*, etc. This is a figurative expression for "they will perish and not see the salvation which is coming from the Lord." *And he that putteth his trust*, etc. We see here how this chapter is connected with the preceding; comp. "whosoever keepeth the Sabbath" etc. (lvi. 6).¹⁹

14. וְאָמַר *And it will be said*. Lit., "and shall say" the subject, הַאֲמֹר, "he who will say," הַקּוֹרָא "he who will call," or הַכְרִז "the proclamation" is to be supplied.²⁰ סֵלֶו Remove the stones from the path. The repetition of סֵלֶו indicates, that this proclamation is to be made repeatedly. *My people*, that is, those that worship the Lord; comp., "there is no peace to the wicked" (ver. 21).²¹

15. רַם וְנִשְׂאָ *The high and lofty*. He whose name is high and lofty.²² עוֹלָמִי עַד-עַד "Innumerable worlds;" עַד signifies that which cannot be counted; eternity.²³ *That resteth for ever*. This is a distinctive attribute of God, since all creatures move, the stars also change their places, and even the soul.²⁴ *I dwell in the*

¹⁸ That is, "the pupils of." Comp. c. iii. Note 5.

¹⁹ I. E. seems to consider the keeping of the Sabbath as a sign of our trust in the Lord, since he finds in the words "and he that putteth a trust in me" a reference to the words "that keepeth the Sabbath from polluting it."

²⁰ Comp. I. E. on ii. 4, Note 5.

²¹ The expression עַמִּי "my people" must, therefore, be limited "to the good of the people of God;" only for them are all these happy events predicted.

²² Instead of attributing the properties "high and lofty" directly to God, I. E. connects them with the name of God, in order to attenuate the anthropomorphism.

²³ I. E. repeatedly gives this paraphrase of עַד, but does not explain how it is drawn from the word עַד. It would be equally strange to suppose that עַד is the beginning of a sentence which is to be supplied, namely, עַד שֶׁלֹא יִכְלֹוּ לַחֲמוֹר, "until they shall be able to consume"; a similar ellipsis is suggested by I. E., for the phrase עוֹלָם וְעוֹלָם=עוֹלָם עוֹלָם Comp. I. E. on Ex. xv. 18; Ps. ix. 6.

²⁴ The Hebrew text has the words נִשְׁמָה כְּנִשְׁמָה "also the stars move like the soul;" but it can hardly be found what I. E. meant by these words. We have, perhaps, to read נִשְׁמָה נִשְׁמָה instead of נִשְׁמָה, as has been emended for the translation, or בְּשָׁמַיִם "in the heavens." In the latter

high and holy place, with the angels above. וְאֵת רִכְבָּא וְשַׁפְלָא רוּחַ
And with him that is of a contrite and humble spirit on earth, I
 dwell, to revive the spirit, etc.; or, I dwell in the high and
 holy place above with the angels in order to give life to those
 humble people on earth.²⁵

16. *I will not contend with Israel. Neither will I be always
 wroth*; for I have created the spirits, and the spirit that comes
 from me should be humble.²⁶ *The souls which I made.* Repetition
 of the same idea. יַעֲטֹף *Should be humble.*²⁷ Comp. לַעֲנִי
 כִּי יַעֲטֹף “of the afflicted, when he is humble”²⁷ (Ps. cii. 1).

17. וְאִכְהוּ *And smote him*, namely, “my people” (ver. 14), or
 “him that is of a contrite and humble spirit” (ver. 15). It is
 the imperfect, for which the Hebrew language has no special
 form.²⁸ *I hid me.* I hid my face when I smote him with my
 hand. It is a figurative expression for “I smote him with-
 out pity.” וְלִחְסֹת lit., “to hide” is infinitive. וְיָלַךְ שׁוֹבֵב *He went
 on returning,*²⁹ with frowardness and obstinacy, *in the way of his
 heart*, that is, in his evil ways. שׁוֹבֵב is used in a bad sense.^{29a}

18. *I have seen his ways*, etc. This verse proves that my
 opinion concerning this book is right.³⁰ *His ways*, that is, his

case, the meaning of the phrase would be, that even the stars, which are,
 according to the opinion of I. E., more stationary and durable than the earth
 and the creatures below, move about in their exalted places.

²⁵ According to the first explanation we have to repeat the verb וְאִשְׁכֹּן after
 רוּחַ וְאֵת רִכְבָּא וְשַׁפְלָא; according to the second the verb לְהַחְיֹת must be supplied.

²⁶ This is the reason why God will not be always wroth; He expects that
 the souls, His own work, shall approach Him with humility and prayer, and
 He will no more be wroth.

²⁷ A. V., “For the spirit should fail before me.” “When he is over-
 whelmed.”

²⁸ Comp. I. E. on i. 21, and Note 43.

²⁹ A. V., “He went on frowardly.”

^{29a} שׁוֹבֵב is derived from שׁוּב “to return,” “to repeat,” and means “repeating
 perseveringly,” but is always used in the Bible in a bad sense, while the
 verb שׁוּב is chiefly used in a good sense: “to cause to return” to God or to
 the good way.

³⁰ The punishment of the Israelites, which consisted, according to I. E., in
 the Babylonian exile and their slow improvement, are described here in the past
 tense: “Was I wroth,” “he went on frowardly in the way of his heart,” “I
 have seen his ways,” but the promised deliverance in the future tense: “and
 will heal them,” etc.; I. E. infers from this that at the time when the prophet
 uttered this prophecy, the Babylonian exile was already expiring, and that the
 prophet consequently did not live in the time of King Hezekiah, but was a
 contemporary of the Persian King Cyrus, and of Zerubbabel.

repentance, or his innate evil inclination; comp. "for the imagination of man's heart is evil from his youth" (Gen. viii. 21).³¹ *And I will heal him, and I will lead him also.* He is like an invalid, that has no strength to go by himself. *And I will restore comforts unto him* for the calamity that had befallen him. *And to his mourners*, that is, to his friends; people usually begin to mourn when they see their sick friend dying.³²

19. *בּוֹרֵא The Creator.* It is generally explained to refer to God, and the verb *אָמַר* "said" is supplied. Were it allowed to depart from the common explanation, I should suggest to take *בּוֹרֵא* in the sense of "decreeing;" comp. *וּבּוֹרֵא חֵשֶׁךְ* (xlv. 7).³³ *נֵיב Fruit.* Comp. *תְּנוּבוֹת* "fruits" (Deut. xxxii. 13). By "fruit of the lips" the speech is meant. The meaning of the whole verse is: Proclaim, Peace, peace to him that is far off, and to him that is near; announce, that the Lord has already saved Israel, because *וּרְפָאתֵי* "I have indeed healed him."³⁴

20. *But the wicked are*, etc. God heals the righteous of Israel, but not the wicked, because the latter are "troubled," like the sea that is continually troubled. *נִגְרָשׁ Troubled.* It has the same meaning as *וַיִּגְרָשׁוּ* "and they moved," and is probably of the same root as *נִגְרָשׁ* "driving out" (Ex. xxxiv. 11); it is explained by the words which follow: "when it cannot rest." Before *נִגְרָשׁ* the relative *שֶׁהוּא* (= *אֲשֶׁר*) is to be supplied;³⁵ for *נִגְרָשׁ* is an adjective.^{35a} *וַיִּגְרָשׁוּ* And they moved.³⁶

21. *There is no peace*, etc. No peace shall be to them, because they cannot rest.

³¹ According to both explanations the expression *דְּרֵכָיו* "his ways" is different from the preceding *דֶּרֶךְ לְבֹ* "the way of his heart," which refers to his evil doings. By "his ways" the prophet means, according to I. E., either "his proper ways," "the ways which he should go," that is, the way of repentance, or "his natural character," his natural weakness in resisting temptation.

³² That is, before he is actually dead. Israel was in exile, and was considered by his friends as already entirely lost, without hope of recovery. I. E. explains by this comparison the expression *וְלִאֲבֵלָיו* "and to his mourners," which is only used in case of death.

³³ Comp. I. E. on xlv. 7, xl. 28, Note 61, and on Gen. i. 1.

³⁴ *וּרְפָאתֵי* admits of two explanations; it can be past with *וְ* conjunctive, "and I have healed him," or past with *וְ* conversive, "I will heal him." I. E. seems to be in favour of the first explanation.

³⁵ Or the definite article *הַנִּגְרָשׁ*.

^{35a} Comp. I. E. on xiii. 15, and Note 18.

³⁶ A. V., "Whose waters cast up."

CHAPTER LVIII.

1. *Cry aloud.* The prophet is addressed by God. אל תחשך *Spare not the crying*; the objective case must be supplied, because חשך is a transitive verb. *Like a trumpet, etc.* That all may hear.

2. *Yet they seek me daily* with their words and thoughts. *They wish to know my ways.* They express their wish in words, namely, *They ask of me* for themselves the ordinance of justice, and are desirous to be near me.

3. *Wherefore have we fasted, etc.* They fast, and then they say, "Wherefore have we fasted." *And thou seest not, etc.* "It is as if thou didst not see, nor take any knowledge of it; for thou dost not help us." The reply to these questions is: *Behold in the day of your fast, etc.* On the very day of the fast every one that has a dispute with his neighbour proceeds with his lawsuit.¹ עֲצִיבִים *Your debtors.*² עֲצִיבִים means "money." Comp. ועֲצִיבִיךָ "and thy wealth"^{2a} (Prov. v. 10); it is probably connected with עֲצָבֹן "labour"^{2a} (Gen. iii. 17); comp. יָנִיעַ כַּפִּיךָ "the labour of thine hands" (Ps. cxxviii. 2); יָנִיעַ מִצְרַיִם "the labour of Egypt" (xlv. 14). תִּנְגְּשִׁי *You press.*³ It is written in full with נ, like כְּהִנְדֹּף "as is driven," תִּנְדֹּף "drive" (Ps. lxxviii. 3).^{3a} וְכָל בֹּעַל עֲצִיבֵיכֶם תִּנְגְּשִׁי=וְכָל עֲצִיבֵיכֶם תִּנְגְּשִׁי "And you press all your debtors." Comp. אִשָּׁה בֹעֶלֶת יֵרָאֵת "אִשָּׁה יֵרָאֵת" "A woman is seen."

¹ מִצְאָה חֶפֶץ means "desire," "the object of the desire," "business." חֶפֶץ "to find the object of his desire," "to seek to find the object of his desire," "to go after his business." This latter, general meaning of the expression is given also by Rashi and Targum Jonathan; I. E. explains it "to seek the object of his desire," viz., of his neighbour, that is "to seek to obtain what he demands from his neighbour," "to proceed with his quarrel," and considers the beginning of the next verse הִנֵּה לְרִיב וּמִצָּה תִּצְוֶמוּ "behold, ye fast for strife and debate," as the explanation of the words חֶפֶץ תִּמְצְאוּ חֶפֶץ.

² A. V., "Your labours." "And thy labours." "Sorrow."

³ A. V., "You exact."

^{3a} The verbs תִּנְגְּשִׁי usually assimilate the נ to the next consonant and replace it by Dagesh whenever it concludes a syllable, e.g., תִּנְגְּשִׁי=תִּנְגְּשִׁי; תִּנְדֹּף=תִּנְדֹּף; in some cases the radical נ has been left; as e.g., in the examples given here by I. E.

"a woman that feareth the Lord"⁴ (Prov. xxxi. 30); there are many other instances of this kind of ellipsis.

4. *אֲנֵר* Some hard thing to strike with.⁵ In this sense it is used in Rabbinical literature. Comp. *בעלי אֲנֵרִים* "men with force" (Pesachim 53); compare besides *בְּאֲנֵר* (Ex. xxi. 18).⁶ Others⁷ render it "a piece of hard earth," and connect it with *מִנְרֵפוֹתֵיהֶם* "their clods" (Joel i. 17). *כִּיּוֹם הַזֶּה = כִּיּוֹם* As ye do this day.

5. *A day for a man to afflict his soul.* Repetition of the same idea ("a fast") in other words. *לִכְוֹף* To bow down. It is a verb ע"ע similar in form to *לִקְב* "to curse" (Num. xxiii. 11). *אֲנֵר* *Bulrush*. A tender plant, that bends its top; it is well known. *יִצִיעַ* To spread. The Dagesh in צ compensates for the omission of the radical י⁸; comp. *אֲצִיר* "I form thee" (Jer. i. 5); the full form is *יִצִיעַ*, and its meaning is "to place as a couch;" comp. *יָצַע* "was spread" (Est. iv. 3).

6. *To loose.* *הַרְצִבוֹת* The bands. Comp. Ps. lxxiii. 4. *מוֹטָה* Yoke. Comp. *מוֹטוֹת עֲלֵכֶם* "the bands of your yoke" (Lev. xxvi. 13). *To loose the bands*, etc. To make the slaves free. Comp. Jer. i. 34. *רָצוּצִים*⁹ The oppressed. The slaves that are oppressed; comp. *רָצוּץ* "oppressed" (Hos. v. 11); *רָצַח* "have I oppressed" (1 Sam. xii. 3). Some understand "to loose the

⁴ Lit., "A woman of the fear of the Lord;" but *אִשָּׁה* being in the absolute state, I. E. supplies a word in the construct state. Comp. I. E. on xxx. 20 xlii. 25.

⁵ A. V., "First."

⁶ In his commentary on Ex. xxi. 18, I. E. mentions this comparison in the name of Saadiah, while the other explanation, introduced here by the words, "Others render it," is given, in his abridged commentary on Ex. xxi. 18, as his own, introduced by the word *וַיִּתְּכֵן*, "It is also right to say."

⁷ Very probably R. Jonah is meant, whose explanation is quoted in the commentary of I. E. on Ex. xxi. 18; he derived the word from the root *נָרַף* "to sweep."

⁸ *יִצִיעַ* is one of those verbs פ"י, that compensate for the omission of the י by the reduplication of the second radical.

⁹ The Hebrew text has before *רָצוּצִים* the words *הַעֲשׂוּקִים כִּשְׁפָט*, which are in no connection with the preceding remark; they are either the explanation of *רָצוּצִים*, and should be placed after that word, or they are the result of the carelessness of some copyist, who had erroneously repeated them here from the succeeding remark, and forgot afterwards to strike them out; the latter suggestion is probable, since the explanation of *רָצוּצִים* is complete without these two words.

bands," etc., to refer to the thoughts of man; but I prefer the first explanation.

7. פרום *Break*. Comp. פרש אין להם "no man breaketh it unto them" (Lam. iv. 4); פריסת "is divided" (Dan. v. 28). It means here to break a loaf of bread, in order to give a part of it to the poor. קרודים *That are cast out*. The כ is radical, as in קעונים "habitations" (1 Chr. iv. 41); comp. מרודי "my exile"¹⁰ (Lam. iii. 19). *To the house*. *To thy house*. *From thine own flesh*. *From thy relative*. Comp. "He is our brother and our flesh" (Gen. xxxvii. 27).

8. *Then shall thy light break forth as the morning*, gradually increasing. וארוכתך *And thine health*. ארוכה is a noun; comp. Jer. xxx. 17. Some say that ארוכה, lit. "length" refers here to the time during which the illness is to last; the word מהרה "speedily," which follows, agrees well with this explanation.¹¹ יאספך *Shall be thy rereward*. Comp. מאספך "rereward" (Num. x. 25). *And thy righteousness shall go*, etc. Thus, there will be protection from all sides.

9. *From thy midst*. From thy heart, or from the midst of Israel. מוטה *Yoke*. Slavery. שלח *The putting forth*. It is a verbal noun similar in form to the infinitive לשכב "to lie" (1 Kgs. i. 21). *The putting forth of thy finger*, that is, the stretching out of the hand to smite the neighbour or to take away his property. ורבר *And to speak*. רבר is a verbal noun.

10. ותפק *And if thou draw out*. Comp. ויפק "and obtaineth" (Prov. viii. 35.) נפשך *Thy soul*. It is, as it were,¹² in the objective case. נענה *Afflicted*. נפש ענה means always "to fast," as may in this case be inferred from the expression תשביע "thou wilt satisfy," which follows.¹³ *Then shall thy light*, etc. Thy

¹⁰ A. V., "My misery."

¹¹ The meaning of the phrase מהרה תצמח ארוכתך accordingly is: "The time of thy suffering will quickly run out."

¹² Grammatically נפשך "thy soul" is in the objective case governed by ותפק, "and if thou draw out." I. E., however does not consider it as the true object, since in reality "the soul" is not "drawn out;" but the food is given to the hungry with the soul, that is, willingly and gladly. But נפשך meaning, according to I. E., "thy desire" (see lvi. 11), admits also of the meaning: "the object of thy desire," and the whole phrase may be explained thus: "And if thou givest the hungry that which thou desirest for thyself;" in that case נפשך would be the true object.

¹³ שבע "full" is the opposite of רעב "hungry;" תשביע "thou wilt fill,"

light shall shine even in darkness; when evil afflicts mankind, thou wilt be delivered.

11. *And the Lord shall guide thee continually.* He will be with thee, wherever thou goest. *בצחצחות* *In drought.* Comp. צחצח "is dry" (v. 13). It is the opposite of "fulness." יחליץ Some declare it to be hap. leg., and explain it "he will make fat;" others render it "he will strengthen," comparing it with חלוצי "armed" (Num. xxxi. 5); others still think that יחליץ and יחלץ "he delivereth" (Job xxxvi. 15) are the same in meaning;^{13a} as is the case with ישלח (Ex. viii. 17) and ישלח "he sendeth" (Ps. lxxviii. 45), with ישמח (Ps. lxxxix. 43), and ישמח "he gladdeneth" (Lam. ii. 17). This latter explanation is right; comp. "He keepeth all his bones, not one of them is broken" (Ps. xxxiv. 21); ועצמותי יחליץ means, therefore, "He delivereth his bones from the danger of being broken." לא יכבו *Fail not*, are not cut off; comp. כיב "leasing" (Ps. iv. 3), a thing that cannot last but by chance.¹⁴

12. *ובנו מכר And they that shall be of thee shall build. The foundations of many generations,* that is, a building standing on a foundation, which will last for generations. *תקומם Thou shalt raise up.* It is Polel like תשובב (Ps. lx. 3).¹⁵ *The restorer of paths to dwell in.* After people had ceased to tread them, thou wilt restore them, that people will dwell therein.¹⁶

requires for its object רעב "the hungry;" נפש נענה signifies, therefore, a person that is hungry, that is fasting, and not in a figurative sense, a person that afflicts his soul, that humbles himself by repentance. This remark of I. E. seems to be directed against those who explain the commandment תענו את נפשתיכם (Lev. xvi. 29) figuratively. Comp. I. E. on Lev. xvi. 29.

^{13a} The Hebrew text has the Kal יחלוצ; but from the other instances quoted, which are Piël and Hiphil, it may be inferred that the Piël יחלץ was here intended by I. E.

¹⁴ The word מקרה "chance" can not be taken literally here; this would be against the theory of I. E.; it is opposed to עומד "everlasting," and signifies "exposed to unexpected dangers."

¹⁵ The Hebrew text has משובב, but this word is the beginning of the phrase which is next to be explained; the word with which תקומם is compared is missing, and תשובב, the word given in the translation, is probably the intended parallel.

¹⁶ The roads had been desolate for a long time, they were not in a good condition, nor safe from the usual dangers of a lonely way; but now they will be restored, they will be in a good condition and well protected; they will not only be frequented by travellers, but people will settle along the roads.

13. *If thou turn away*, etc. "The Lord will lead thee continually (ver. 11), if thou keep back thy foot from the sabbath;" or, "thou shalt be called the restorer, etc. (ver. 12), if thou turn," etc., both explanations are equally admissible.¹⁷ משובת From walking on sabbath. *From doing thy pleasure*. Repetition of the same idea. *And thou wilt call the sabbath a delight*, that thou wilt do no work on it, and thy soul will rejoice in reading the words of the Law. *The holy of the Lord*. The sabbath. *Honourable*. The words which follow explain its meaning. *And thou shalt honour him, not doing thine own ways*, which thou art accustomed to do in week days; the same idea is contained in the words "from finding thine own pleasure." ודבר דבר *Nor speaking a word*,¹⁸ concerning any future act, or concerning worldly affairs; thou shalt only speak of the words of the Law. As a general rule observe, that we require tradition for understanding this.¹⁹

14. *Then shalt thou delight*, etc. If thou call the sabbath a delight,²⁰ then thou shalt find delight in the Lord, as a child does in his father. במתי ארץ *The high places of the earth*. The holy land.²¹ *And feed thee with the heritage*, etc. The

¹⁷ The difference between the two explanations can hardly be seen, for if the sentence, "If thou turn away," etc., is the protasis to "And the Lord shall guide thee," etc., (ver. 11), the words "Thou shalt be called," etc., are part of the apodosis, which includes verses 11 and 12. The following conjecture suggests itself as probable: The words משובת נתיבות עם משובב נתיבות are the product of some careless copyist, who omitted the word אן after עם, and erroneously repeated, perhaps, from the preceding line the words משובב נתיבות, which must therefore be struck out. The remark of I. E., thus emended, would tell us that the conditional sentence, "If thou turn," etc., may be connected with the preceding verses as well as with the succeeding.

¹⁸ A. V., "Nor speaking thine own words."

¹⁹ Tradition explains in detail what kind of work, according to the words of the prophet, is prohibited to be done on the Sabbath, and what is allowed. Comp. Tract. Shabbath, and Erubin. In everything that concerns the religious practice, I. E., refers to tradition contained in the Talmud, that is, to the Oral Law.

²⁰ I. E. seems to cite intentionally the second part of vers. 13, in order to leave the question concerning the conditional sentence, "If thou wilt turn," etc., still open. The question accordingly touches only the first part of the verse.

²¹ Comp. I. E. on Deut. xxxii. 13. Palestine was believed to be the middle of the inhabited part of the earth, and, therefore, the highest part of it.

prophet speaks to those that are in exile;²² therefore he uses the expressions, "And I will cause thee to ride" and "Restorer of paths."²²

CHAPTER LIX.

The prophet continues to reprove those who are in exile, and concludes with the words, "As for me, this is my covenant," etc. (ver. 21). Thus all these chapters are well connected together in one whole.¹

1. *Behold the Lord's hand*, etc. Know that the Lord is not unable to help you.

2. *לִבִּין* And (lit., "between"). It is a compound of *ל* and *בִּין*, each of which alone would suffice. *Have hid His face*. This is a figurative expression, taken from man covering his face and closing his ears when he is unwilling to see or to hear.

3. *נִנְאָלוּ* Are defiled. The grammatical form of the word is a compound of the Niphal and Pual.² *With blood*. With murder. *Your fingers with iniquity*, that is, with dishonesty. *Your lips*, etc. Your deeds and words are equally bad.

4. *None calleth for justice*. Nobody reproves you. *נִשְׁפָּט* Judged.³ It is participle Niphal.⁴ *They trust in vanity*, etc. They promise each other what they never fulfil. *They conceive mischief* in their minds. *And bring forth iniquity* in words.

²² That are not in possession of their inheritance, that do not yet occupy the high places of the earth, and for whom the paths are not yet restored; all this is promised in this prophecy; I. E. therefore concludes that these words are addressed to those in exile.

¹ The leading idea in all these chapters from c. xl., according to I. E., is to prove that the Israelites are wrong in disbelieving the prophet, and manifesting want of confidence in the Divine promise of a perfect and lasting salvation. I. E. points out, therefore, how this chapter begins with, "Behold, the Lord's hand is not shortened," etc., and concludes with the declaration that the truth of the words which God commanded the prophet to proclaim, will be established for ever.

² The *ל* of *נִנְאָלוּ* is the characteristic of the Niphal; the Holem in the first syllable that of the Pual; the Niphal being *נִנְאָל*, the Pual *נִנְאָלוּ*.

³ A. V., "Pleadeth."

⁴ Comp. I. E. on xiii. 15 and Note 18.

5. *They hatch, etc.* They are compared with the cockatrice's eggs, when they open themselves.⁵ וקורי עכביש The web⁶ of the work of a spider. *Of their eggs.* Of the eggs of the cockatrice. וְהַחֲרָה And that which is crushed. It is an irregular form; the Segol under ר is substituted for Kamez, as in ולנה "and it shall remain" (Zec. v. 4.) זורה is participle passive; comp. מולים "circumcised" (Jos. v. 5); סונה "set about" (Songs vii. 2). As to its meaning comp. ויזר "and he pressed"⁷ (Jud. vi. 38). If one presses the egg, the cockatrice breaks through and comes out. אפעה Viper. Comp. xxx. 6.

6. *Their webs shall not become garments.* Their deeds are compared with the spider's web, that is to say, they are not durable.

7. *Their thoughts are thoughts of iniquity, of wasting and destruction in their paths,* that is, in the paths which they go. The second half of the verse contains the same idea as the first half.

8. *Their paths* that were well known before (as straight), are now crooked. *Whosoever goeth therein,* that is, he who walks in their ways, and learns from them.

9. *Therefore is judgment far from us, etc.* The prophet now represents Israel while in exile, as speaking. *For brightness, etc.* Repetition of the same idea.

10. ניששה *We grope.* It is hap. leg. Some connect it with נוש "a clod" (Job vii. 5).⁸ *At noon day as in the night,* that

⁵ A. V., "They hatch cockatrice's eggs." I. E. supplies the relative כאשר "when." The Hebrew text has the words: כביצי צפעוני המשילם שהם. Lit., "he compared them, (saying) that they are like the eggs of the cockatrice." This passage seems to be corrupt, because, in the first place, if I. E. intended only to say that the prophet compared them with the eggs of the cockatrice, he would have said המשילם לביצי צפעוני, or אמר שהם כביצי צפעוני; secondly, the whole remark would, in that case, be superfluous; thirdly, from the preceding remark of I. E., in which "thoughts" and "words" are pointed at as meant by the prophet, it may be inferred, that the commentator will show in this remark that the prophet speaks of the "deeds" of the people. It is, therefore, probable that the words in question are a corruption of the original המשילם צפעוני, מעשיהם לביצי צפעוני, "he compares their deeds with the eggs," etc.

⁶ The Hebrew text has ידוע "well-known;" but יריעה, "a web," "a curtain," is meant. The same expression is used by Kimchi in explaining the word קורי.

⁷ A. V., "And thrust together."

⁸ Or rather the reverse, connect נוש with נוש. The fundamental meaning seems to be "to touch," "to feel;" from this is derived נוש "clod," that is, some substantial thing that is felt. Comp. Ges. Lex., sub voce נוש.

is, as if it were in the evening. It is a figurative expression. באשמים. Some say that it means "in graves;"^{8a} but it is equally admissible to explain it, "at noon,"⁹ or, "amongst the living,"^{9a} or, considering the א to be prosthetic, "among the fat ones," that is, the heathen people.¹⁰

11. *We roar*, etc. We cry, but nobody comes to our assistance, nobody comes to do us justice.

12. *For our transgressions*, etc. The repenting Israelites are now represented by the prophet as speaking. ענתה בנו *Hath testified against us*. Comp. לא תענה ברעך, "thou shalt not testify against thy neighbour" (Ex. xx. 13). *For our iniquities are with us*. Our iniquities are yet with us.^{10a}

13. פשע וְכַחַשׁ *In transgressing and lying*. These are infinitives; the meaning of פשע is "to renounce obedience." נכח *Departing*. It is infinitive Niphal, similar in form to ויִשְׁלַח "and being sent" (Est. iii. 13).¹¹ סרה *Revolt*. Comp. סורר "rebellious" (Deut. xxi. 18). הורו *Conceiving it*,^{11a} that is, "forming it;" comp. הורי "my progenitors" (Gen. xlix. 26); ותהר "and she conceived" (1 Chr. iv. 17).¹² Its form is the same as that of the succeeding וְהוּנָה "and uttering it;"^{11a} the possessive pronoun (י)

^{8a} Comp. Targ. Jonathan: באפי קבריא דאחירין כמה באפנא כמה דאחירין קבריא באפי מתיא "The door closes before us, as the graves close to the dead."—R. Joseph Kimchi explains likewise באשמים "in graves"; he derives the word from the root אשם=שם "to be desolate," with a paragogic נ.

⁹ The opposite is said by some commentators, namely, that באשמים means the same as במחשכים "in darkness"; this explanation is probably based on a comparison of this phrase with the verse "He hath set me in dark places (במחשכים), as they that be dead of old" (Lam. iii. 6). צהרים in the Hebrew text is perhaps a corruption of חשכים.

^{9a} באשמים being considered to be the opposite of כמתים "as dead men," as in the preceding phrase בצהרים "at noonday" is the opposite of כנשף "in the night."

¹⁰ The Israelites, while in exile, and deprived of liberty and independence, among successful and prospering people, compare themselves to dead persons among the living.

^{10a} They have not yet been removed by repentance on the one side, and pardon on the other.

¹¹ The forms of the infinitive Niphal are נִפְעוּל and הִפְעֵל; נִסּוֹן and הִפְעֵל are formed after נִשְׁלוּחַ.

^{11a} A.V., "Conceiving," "Uttering."

¹² The instances quoted are intended to prove that the verb הרה "to conceive," which is mostly used as a neuter verb, expressing a certain state and

refers to שקר "falsehood." Some say that הונו and הונו are irregular forms of the infinitive; the regular infinitive would be הרה, הנה, comp. קנה "to build" (1 Kings viii. 13.) מלב From the heart. They bring forth words of falsehood out of their hearts.

14. והסנ And is turned away. It is Hophal. And justice standeth afar off. It is a figurative expression for "they evince no justice." אמת Truth. It is a feminine noun; the third radical (נ) is dropped and expressed implicitly by Dagesh in אמֶתך "thy truth" (xxxviii. 18). נכחה Equity. Things which one says straightforwardly to his neighbour; comp. נכוחים "right" (2 Sam. xv. 3).

15. שולל According to some it means "mad;" comp. שולל "mad" (Mic. i. 8); אשתללו "they are mad" (Ps. lxxvi. 6); perhaps all these words are derived from שלל "to deprive of property;"¹⁴ משתולל is the participle Hithpael of שלל.

16. And wondered. Comp. שממה "desolation" (i. 7).¹⁵ Rabbi Menahem connects it with שחח (Num. xxiv. 3); but he is wrong; it is improper to form וישבור from שבר, with reduplication of the third radical. ותשע לו זרעו Therefore His arm helped him.¹⁷ This is an anthropomorphism, for, in fact, God helps, but does not require the assistance of others. The meaning of the phrase is, "His glory helped Him to show His power."¹⁸ מפניע Intercessor. Comp. יפניע "made intercession" (liii. 12).

17. And He put on, etc. This is a figure taken from a warrior putting on his armour. תלבשת Clothing. Both the letters ת are formative, as in תפארת "glory" (iii. 18). יעט כמעיל קנאה

condition, is sometimes used as a transitive verb, and governs in that case the accusative.

¹³ A. V., "Stripped."

¹⁴ The meaning of משתולל accordingly is, "maketh himself a prey." (A.V.).

¹⁵ שמם "to be desolate," so that no word is heard; so he that wonders cannot utter a word in the first moment.

¹⁶ וישחח is, according to the opinion of R. Menahem, formed from שחח with reduplication of the third radical. I. E. properly rejects this explanation, because the ח is not a radical, but a formative letter, the characteristic of the Hithpael, being placed after the first radical, in accordance with the rule concerning the verbs, whose first radical is a sibilant. R. Menahem is a famous grammarian of the 11th century.

¹⁷ A. V., "Brought salvation."

¹⁸ The words of the Hebrew text are כבודו להראות נבורתו והטעם על כבודו להראות נבורתו. "His arm," seems here to be explained by "His glory;" and לו זרעו

And was clad with zeal as a cloke, that is, as if he were clad with a cloke.¹⁸

18. כַּעַל נַמְלוֹת Like a man who is zealous for repaying.¹⁹ *Fury to his adversaries*, etc. He will repay fury to his adversaries, etc. *To the islands*, etc. By "his adversaries and enemies" mentioned before, those on the continent are meant; the prophet continues, therefore, "to the islands," etc.

19. וִירְאוּ Some explain it, "And they will fear;" one ' being omitted (וִירְאוּ=וִירְאוּ); others, paying strict regard to its orthography, render it, "and they shall see." *The name of the Lord*. His deeds, as proved by the parallelism of the verse; "His glory" in the second part corresponds to "the name of the Lord," in the first part.²⁰ צָר *Distress*.²¹ *Comp. צָר וּמָצָק* "trouble and anguish" (Ps. cxix. 143). It is a noun.²² In such a degree בּוֹ נִוְסָה "the spirit of the Lord will wonderfully act therein."²³ נִוְסָה is derived from נָס "miracle."²³ This verse is in perfect harmony with the prophecy, "And

"helped Him," to be complemented by "to show His power." I. E. intends to remove the anthropomorphism by this explanation, but in reality he replaced it only by another one. The most striking expression in the anthropomorphism, the verb "helped," as correctly pointed out by I. E., is not replaced by another verb. It is, however, possible that the whole phrase לְהַרְאוֹת עַל כְּבוֹדוֹ וְהַמְעַם, גְּבוּרָתוֹ is the explanation of the expression זָרְעוֹ "his arm:" "his glory, in displaying his power, is meant."

¹⁸ I. E. seems to point out by this remark, that קִנְאָה is not a genitive governed by מַעֲלִיל, and that the whole phrase does not mean "and was clad as it were with a cloke of zeal" (similar to בְּגָדֵי נָקָם "garments of vengeance"), but that both מַעֲלִיל and קִנְאָה are in the accusative case governed by the verb וַיַּעַל.

¹⁹ It is not clear from the words of I. E. whether this remark refers also to כַּעַל יִשְׁלַם, and explains it to mean "like a man (who is zealous) for revenge," or is limited to כַּעַל נַמְלוֹת; in that case the whole phrase is to be translated, "Like a man (who is zealous) for repaying, so he (is clad with zeal) for revenge." A. V., "According to their deeds, accordingly he will repay."

²⁰ If וִירְאוּ means "they will see," the expression "the name of the Lord" must refer to the works of the Lord, since the name cannot be seen. "His glory" is identical with "his glorious works," or "the glory displayed in his works."

²¹ A. V., "The enemy."

²² It can hardly be anything else. I. E. means, perhaps, to say that צָר is an abstract noun (שֵׁם) signifying "distress," and not a common noun (שֵׁם הַתּוֹאֵר) signifying "enemy." (Comp. c. iii., Note 5).

²³ A. V., "The spirit of the Lord shall lift up a standard against him." "Standard."

there shall be a time of trouble such as never was," etc. (Dan. xii. 1). At that time Israel alone will be saved; therefore this verse is followed by the words, "And the Redeemer shall come to Zion."

20. **נואל** *Redeemer*, that is, Messiah. *Unto them that turn from transgression.* Comp. "Every one that shall be found written in the book" (Dan. xii. 1).

21. *As for me, this is my covenant.* I shall make a covenant with them, namely, "that my spirit which is upon thee," etc. *Upon thee.* Israel is addressed. *My spirit.* My prophecy; comp. "And it shall come to pass afterward, that I will pour out my spirit upon all flesh," etc. (Joel iii. 1). *And my words which I have put in thy mouth.* Repetition of the same idea. God has revealed Himself to His people through prophets, whose divine words shall never depart from the hearts of the Israelites.

CHAPTER LX.

1. **אוֹרִי** *Shine.* It is the imperative; comp. **בֹּאִי** "come" (2 Sam. xiii. 11); these two have Holem instead of Shurek on account of the **א.**¹ **בֹּא אוֹרִי** "Thy light is come," if taken in a good sense; but I think that it means "thy light has set, and it has become dark;" that is,² the evening is come, and the light which has shone for thee hitherto, is gone, but in its stead the glory of the Lord will henceforth shine over thee; comp. "The sun shall be no more thy light by day," etc. (ver. 19). By the words "Shine," etc., the restoration of the kingdom of Israel, or of the prophecy is meant.

2. *For behold, the darkness will cover the earth.* Comp. "For distress shall come in like a flood" (lix. 19). **וְעָרַפְלָאֲמִים** *And*

¹ The infinitive Kal of the verb **עָרַפְלָא** has, according to the rule, the vowel **י**; e. g., **קָיִם** "to rise." Generally the vowel is affected by the consonant which follows, but not by the preceding, as is the case in **אוֹרִי**, according to the opinion of I. E.

² The Hebrew text has the word **כְּמוֹ**, which can be translated "as if to say," or "that is," but usually it introduces some quotation from the Bible; very probably it was originally followed by the words **כִּי בֹא הַשֶּׁמֶשׁ** "because the sun was set" (Gen. xxviii. 11).

gross darkness—supply יכסה “shall cover”—the people. But upon thee. Upon thee alone.

3. *And nations shall come to thy light.* He who is in darkness usually sees those that are dwelling in light.

4. *All they.* All thy sons and daughters, whom the prophet is going to mention; it may also refer to “kings” (ver. 3). תאמנה *Shall be nursed.* Comp. ויהי אמן “and he brought up” (Est. ii. 7).

5. *Then.* When kings come unto thee and bring thee thy children. תרא *Thou shalt fear,*³ like a man that trembles when help comes to him suddenly, or anything he did not anticipate; this is usually the case with a person who finds something. ונהרת *And thou wilt run hither and thither.*⁴ *And thine heart shall fear and be enlarged.* Anxiety will be mixed with the rejoicing, which is indicated by the words: *And thine heart shall be enlarged.* This is the opposite of צרה “straits,” “distress.” The reason of the joy will be *Because the abundance of the sea,* etc. The verse may also be explained thus: Thou shalt fear because of the great multitude that will flow unto thee. חיל גוים *The forces of the nations.*⁵ The land armies.⁶

6. *שפעת A company.* Comp. 2 Kgs. ix. 17. בכרי *With dromedaries.*⁷ The ב is a preposition; comp. כר “the swift” (xvi. 1). *They shall bring for a present.*

7. *ישרתוך Shall minister unto thee,* that is, shall be at thy service; comp. לשרת “to do service” (Ex. xxxv. 19), which is used of the cloth for covering the holy vessels during the journey. על רצון מוכחי=על רצון מוכחי *With acceptance on my altar.*⁸

8. *Who are these, etc.* This question refers to “the children”

³ A. V., “Thou shalt see.” I. E. seems to have read תִּירָא or תִּירָאִי (root ירא), instead of תִּירָאִי.

⁴ A. V., “And flow together.”

⁵ A. V., “Of the Gentiles.”

⁶ According to this explanation ים המון is not “the abundance of the sea,” but the multitude or the armies that will come by sea.

⁷ A. V., “The dromedaries.”

⁸ Usually one preposition is connected with several nouns, but in one and the same meaning; here this is not the case. על רצון means “with acceptance,” or “for acceptance;” על מזבחי “upon my altar.” But, in fact, the repetition of the preposition is not required here at all, since עלה governs also the accusative; comp. Gen. xlix. 4; Num. xiii. 17.

(ver. 4). The words "Arise, shine," etc. (ver. 1) are addressed by God to Zion.⁹ אֲרַבְתִּיהֶם *Their windows*. The holes, where their nests are.

9. *Shall wait for me*, that I shall give them a good reward. *Tarshish*. This place is mentioned because it is near Palestine.¹⁰ *Their silver and their gold with them*. These words contain the reason why the islands shall wait for the Lord; the Israelites will not give them wages. It is distinctly said "unto the name of the Lord thy God."¹¹ פָּאָרַךְ *He hath glorified thee*. The Kamez under ר instead of Zeré, is caused by the pause.¹²

10. *And the sons of strangers shall build*, etc. The Israelites will not build the walls of Jerusalem, as they did not build even the temple; other nations will do it.

11. וּפָתְחוּ Some say that וּפָתְחוּ is the same as וּפָתְחוּ "and they will be opened." According to others, "And they will open," that is, the sons of strangers will open, etc.; this explanation is not improbable.—The sense of the whole verse is: the gates will be opened continually, day and night, by those that will bring in the abundance of nations. *Their kings*, that is, those who had been their kings. *And that their kings may be brought*. Comp. "To bind their kings with chains" (Ps. cxlix. 8).

12. חֶרֶב יִהְיֶה *They will be slain*. This verb is derived from חָרַב "sword;" comp. הֶחָרֵב נִחְרְבוּ "they are surely slain" (2 Kgs. iii. 23). Some explain it "they shall be utterly wasted," and compare it with חֲרָבָן "destruction." I prefer the first explanation.

13. *The glory of Lebanon*. The best trees of Lebanon; the

⁹ It seems as if I. E. explained this chapter to be a dialogue between God and Zion. Ver. 1 to ver. 7 is assigned to God; ver. 8 contains a question asked by Zion, the verses which follow contain the answer of God. Otherwise the remark is here superfluous, or at least out of place. (Comp. ver. 14).

¹⁰ Comp. I. E. on Jonah i. 3. He mentions there the opinion of Saadiah, that Tarshish is the same as Tarsus, Tartessus in Hispania Bætica; and also the opinion of another commentator, who believes it to be Tunis in Africa.

¹¹ They will do all this work for the Israelites without expecting any pay for it except from the Lord, whose will they carry out.

¹² The feminine suffix תִּ- is here to be expected, because it refers to Zion, which is, in this whole chapter, addressed as a woman. I. E. attributes the cause of this change to the pause; but it must be considered as very exceptional, since the pause changes the masculine suffix תִּ- into תִּ-, but not so the feminine suffix תִּ-.

fir tree, etc. *To beautify the place of my sanctuary.* To build the house of the Lord.

14. *שׁוּחַ Bending.* It is a noun.¹³ *And they shall call thee the city of the Lord.* This proves that the exclamation "Arise," etc. is addressed to Zion.¹⁴ עִיר קֹדֶשׁ יִשְׂרָאֵל = קֹדֶשׁ יִשְׂרָאֵל The city of the holy One of Israel. Comp. Ps. vi. 1.¹⁵

15. *Thou hast been forsaken.* When in a state of ruin. *A rejoicing of many generations.* A rejoicing, which shall never cease.

16. *The milk of nations.* Their money; they will pay tribute. *שֶׁר Breast.* It is the same as שָׁרִים. The form of the nouns is not constant.¹⁶

17. *I will bring gold.* That is, I shall induce the nations to bring the gold, or, and that is perhaps better—I shall bring thee the value of gold;¹⁷ (or,¹⁸ "the value of the gold of nations.") Copper is better than iron, it is therefore contrasted with gold. *אֲנָשֵׁי פְקֻדָּתְךָ Thy officers.* Lit., "the men of thy office" (אֲנָשֵׁי פְקֻדָּתְךָ).

¹³ I. E. uses the expression שֶׁם "a noun;" he means perhaps שֶׁם הַפְּעֻל "infinitive" or "verbal noun," as contrasted with פְּעֻלָּה "participle," and שֶׁם הַתְּנוּחָה "common noun;" in the latter cases the plural form would be used. Comp. c. iii., Note 5.

¹⁴ Another opinion is mentioned, Midrash Yalkut ad locum: R. Johanan compares these words (קֹדֶשׁ אֲוִיר) to those uttered by one who is about to travel at night a little before dawn; he gets a candle lit, but the flame is blown out; he gets another candle, but it meets with the same fate; he then resigns himself and says: "I shall not trouble myself any longer with those candles, I shall wait for the light of the morning." The same was the case with the Israelites: they said: "We have lit the candle in the time of Moses; it has been put out; under king Solomon we lit another candle, this also was extinguished; we must now resign ourselves and wait, till the Lord himself will renew for us the light." Therefore God said: "Arise, my light" (אֲוִיר), etc. I. E. thought, perhaps, of this or similar passages in the Midrash, when he considered it necessary to remind us repeatedly that the words קֹדֶשׁ אֲוִיר are addressed to Zion.

¹⁵ קֹדֶשׁ יִשְׂרָאֵל is the genitive; but it cannot be governed by צִיּוֹן, because the latter is a proper noun, and proper nouns do not govern a genitive; wherever, therefore, this seems to be the case, another noun in apposition to it is supplied, as e. g. here, the word עִיר "city."

¹⁶ The two forms referred to are שֶׁר and שָׁר. Comp. I. E. on c. ix. 3, and Note 4.

¹⁷ That is, for the copper that has been taken away from thee, thou wilt get a compensation of such a value, as if gold had been taken away.

¹⁸ זָהָב נְיִים "the gold of nations" seems to be another reading for the preceding זָהָב "gold," but not a new explanation. Comp. נֶא "another reading" of the M.S. of the British Museum.

Comp. פקיד "officer." The men, who distribute the taxes. *I will make thine officers peace.* They will collect the taxes in peace. *And thine exactors righteousness.* They will exact the money with righteousness.

18. *Violence shall not*, etc. Repetition of the same idea. וקראת ישועה חומתיך Some explain it: "And salvation will meet thy walls;" comp. וקראת אתכם הרעה "and evil will befall you" (Deut. xxxi. 29); others: "And salvation shall call unto thy walls;" but it is more correct to take וקראת as the second person feminine, and to render it, "And thou, Zion, wilt call thy walls salvation." The correctness of this explanation is proved by the words which follow: ושמעך תהלל "and thy gates praise." וקראת is to be repeated before ושמעך, according to the rule of ellipsis.

19. *The sun shall be no more*, etc. Thou wilt not want the light of the sun, because of the light of God. *An everlasting light*, that shines day and night.

20. *Thy sun shall no more go down*, etc. That sun¹⁹ will not set, and that moon לא יאסף *Shall not withdraw itself.* Lit., "shall not be gathered;" the moon appears dark to the earth, when in conjunction with the sun.²⁰ *And the days of thy mourning shall be ended.* The mourner sits, as it were, in darkness.

21. *The branch.* Comp. "And a branch shall grow out of his roots" (xi. 1). *The work of my hands, that I may be glorified.* It is a figure taken from the joy which a man feels when his work proves to be successful.²¹

22. *The little one*, etc. The small family, that numbers a few, shall become a thousand. *In his time*, that is, when the time of salvation will come, *I will hasten it*, that is, the salvation; or, I shall hasten to make the little one a strong nation; לני *A strong nation.* Comp. And I shall make thee a great nation (Gen. xii. 2).

¹⁹ The glory of the Lord mentioned in the preceding verse as a substitute for the light of sun and moon.

²⁰ The phrase "the moon is gathered" means, according to I. E., the moon comes together with the sun, in one straight line from the earth, so that the part of the moon illuminated by the sun is not seen by the inhabitants of the earth, and she is, therefore, not seen at all: this is the case at every new moon.

²¹ God rejoices that Israel have proved themselves, by repentance and by faithfulness to the word of God, deserving of the promised distinction, and worthy of the position assigned to them among the nations.

CHAPTER *LXI.

1. *Upon me.* The first person refers to the prophet. *The spirit.* The prophecy. Comp. "And took of the spirit, that was upon him" (Num. xi. 25). *Because the Lord hath anointed me.* The prophets are called "anointed;" comp. "Touch not mine anointed" (Ps. cv. 15).¹ R. Moses Hakohen says that the protasis beginning "Because the Lord" is continued till ver. 9, and the apodosis commences "I will greatly rejoice" (ver. 10); but it is not at all necessary to make this explanation; because *יען* means² "the reason of," and the whole phrase can be rendered thus: The reason why God has anointed me is, that I shall bring good tidings, etc. *פקחקו* *The opening of the prison.* It is one word, with the reduplication of the second and third radical; it is similar in form to *כחרחר* "panteth" (Ps. xxxviii. 11), *אדמדם* "red" (Lev. xiii. 49), *ירקק* "green" (Lev. ibid. 11).

2. *The acceptable year.* The year of redemption. *All that mourn* for Zion, as is said in the next verse.

3. *To appoint unto them that mourn for Zion* that which the text is going to enumerate^{3a}. *Beauty for ashes, the oil of joy for mourning.* The mourner does not anoint with oil, as may be gathered from the story of the woman of Tekoa. (2 Sam. xiv. 2). *כהה* *Weak.*³ It is an adjective of the same root as the verb *כהה* (Lev. xiii. 6) which is rendered by some "is become dark," but by me "hath decreased," as it is contrasted with *פשה* "spread."⁴ *אילי* *Trees.* Comp. *אילים* "oaks" (i. 29);⁵ the words which follow, "the planting of the Lord," support this explanation.

¹ The second part of this verse, "And do my prophets no harm," shows that the expressions "anointed" (*משיח*) and "prophets" (*נביאי*) signify here the same persons.

² The Hebrew text has the words *טעמו השם משחני* *י*, lit., "for *יען* has the meaning 'God has anointed me,' etc., but *יען* has not this meaning; after *טעמו* the word *טעם* "the reason why" has been omitted, which has been restored in the translation.

^{3a} The words *לתת להם* "to give unto them," are accordingly a mere repetition of the phrase *לשום לאבלי ציון* "to appoint unto them that mourn for Zion."

³ A. V., "Heaviness." ⁴ Comp. I. E. on xlii. 3, and on Levit. xiii. 6.

⁵ The same explanation is given by Rashi; but the Chaldean translation renders it *רברבי* "the great."

4. עולם⁶ Of old.⁶ ראשנים⁷ Of former generations.⁷

5. *And strangers shall stand before you like servants.* אנריכם
Your ploughmen. אָדָר is an adjective, meaning "tilling the field."⁸

6. כהני⁹ *The priests.* I said already that the meaning of כהן is, "one that ministers;" it is therefore qualified here by the genitive "of our God." The other nations will resemble the Israelites, and the Israelites will be like the Aaronites; the Israelites will therefore receive the abundance of nations as their tithes. תתאמרו=תתמרו *Shall ye boast yourselves.* Comp. האמרת "thou hast boasted" (Deut. xxvi. 17).⁹

7. משנה¹⁰ *Double.* The verb "you shall inherit" is to be supplied. וכלמה=וכלמה *And for confusion.* *Therefore in their land,* etc. This is the explanation of the word "double" in the first part of the verse.

8. *For I, the Lord, love judgment,* etc. I shall give them their reward, for I love righteousness; I hate robbing even in the burnt offering that is brought to me; therefore ונתתי פעלתם ונני *I will give them their reward,* etc. As to פעלתם "their reward" comp. פעלת "the wages" (Lev. xix. 13). By these words the expression "I hate robbing" is explained; as if God said, I shall not rob them; for if I gave them not their reward, I should rob them of their wages.

9. *And their seed shall be known.* This prediction does not imply that Israel will again be scattered among the nations, but that they will be known among the nations, who will come up to the holy land to celebrate the feast of Tabernacles (comp. Zec. xiv. 16), and among them that will bring the tribute.

10. *I will greatly rejoice.* These are the words which Israel

⁶ עולם has here the meaning "a very long time;" it means usually "for ever;" but this is not applicable here.

⁷ I. E. adds the word דוריים to make it clear, that the adjective ראשנים is not to be connected with חרבות since the latter is feminine, while the former has the masculine termination; but with the word דוריים, which is either to be supplied or is implied in the adjective ראשנים.

⁸ Comp. I. E. on iii. 4 and note 5.

⁹ I. E. connects with the same root the word אמיר (xvii. 6). In his commentary on Deuteronomy he explains likewise the verb האמרת to mean "thou hast praised," but at the same time approves of the explanation of B. Jehudah Hallevi, that האמרת means "thou hast caused to declare."

will then proclaim. יַעֲטֵי *He hath covered me.* It is past of עֹטָה; עֹטָה "covering" (Ps. civ. 2) is of the same root, though of a different form.¹⁰ יָכֵן *Serveth.*¹¹ It is a transitive verb, and פֶּאֶר "ornament" is the object; it is attended to by the bridegroom; compare my remark on יִשְׁתּוֹנֵךְ "shall minister unto thee" (Is. 7). *And as a bride adorneth herself with her jewels, with the chain round her neck.*

11. כֶּאֱרֶץ תּוֹצִיאָ *Like the earth which bringeth forth.*¹² *So the Lord will cause righteousness and praise to spring forth.* Righteousness and praise will increase, as though they grew.

CHAPTER LXII.

1. *For Zion's sake will I not, etc.* Thus Israel will speak, when in exile. יִבְעֵר *That burneth.* The relative אֲשֶׁר "that" must be supplied; for the verb agrees with לָפִיד "lamp."¹

2. קוֹרָא *Shall be called.* It is Pual. יִקְבְּנוּ *Will name.* Comp. אֲשֶׁר נִקְבְּנוּ "which are expressed" (Num. i. 17).

3. *In the hand of the Lord.* In some countries people wear crowns on their hands.²

¹⁰ The Hebrew text has the words וְהָם שְׁנֵי בְנֵינִים, "of the same root as עֹטָה, but of a different conjugation." This is not the case; both are of the Kal, but their roots are different; the one is to be derived from עָטָה, the other from יָעַט. The reverse would be correct, namely, פָּעַל עָבַר, יָעַט "it is the past tense of the same conjugation as עֹטָה, but the two verbs have different roots." This is perhaps the right reading.

¹¹ A. V., "Decketh himself with."

¹² A. V., "As the earth bringeth forth," etc.

¹³ I. E. explains the expression צִמָּח, "to grow," used here of righteousness, in a figurative sense. Righteousness will, as it were, grow in the estimation of man, so that all will endeavour to become righteous, and to perform righteous deeds.

¹ יִבְעֵר being the third person masculine cannot be connected as predicate with the feminine noun וִישׁוּעָתָהּ; יִבְעֵר is therefore connected with the masculine noun לָפִיד, by supplying the relative אֲשֶׁר; and the whole phrase is to be translated: "And the salvation thereof as a lamp that burneth."

² This is equivalent to saying that the word עֲטָרָה, mostly used in the meaning of "crown," that is, an ornament of the head, has sometimes the general

4. *Thou shalt no more be termed forsaken, etc.* This verse shows that the words "For Zion's sake," etc. are spoken by the Lord; the expression "I will not rest," etc. must be taken in a figurative sense. *בה חפצי* *My delight is in it.*³ These are two separate words. *Shalt be married.* The next verse explains the meaning thereof.

5. *So shall thy sons marry thee.* This is a figurative expression for "the kingdom will be restored to thee."

6. *Watchmen.* By this name those that mourn for Zion are meant, who do nothing else but cry, who do not sleep during the night, but are like watchmen upon the walls, nor do they sleep during the day, while watchmen may at least sleep during the day; comp. "They that cause to watch for lying vanities, forsake their idol" (Jon. ii. 9).⁴ The prophet himself explains the expression "watchmen" by the words "המוכירים את" "that remind the Lord."⁵ *מוכירים* is a causative verb; lit., "that cause the Lord to remember;" comp. *הוכירני* "put me in remembrance" (xliii. 26).

8. *The Lord hath sworn, etc.* This verse also proves⁶ clearly, that this prophecy refers to the time yet to come; for the Lord "hath sworn," that is, has made an unconditional

meaning "ornament," referring to ornaments of other parts of the body, as *e.g.*, here, of the hand. But it is, in fact, not necessary to join *בִּיד* with *עֲטָרָה*; we may join it with *וְהָיִיתָ* and explain the phrase thus: "Thou shalt be a crown of glory in the hand of the Lord"—that is, well protected and guarded by the Lord. Comp. Kimchi ad locum.

³ A. V., "Hephzi-bah."

⁴ A. V., "They that observe lying vanities."—I. E. proves by this quotation that the expression "to watch" signifies sometimes "to wait for help," "to pray;" because *מוֹכִירִים* means "they that cause to pray," and refers to the people in the ship that stirred each other up to prayer; so here also the word *מוֹכִירִים* "watchmen" refers to those that feel themselves continually stirred up to pray to the Almighty for the restoration of Jerusalem and the temple.

⁵ The Hebrew text has the words *נָם זֶה לְאוֹת וּנְגִידָה*. The first *נָם* connects this verse with the preceding verse in this way: "Till He make Jerusalem a praise in the earth. Yea, he has sworn to do it." But it is also possible that it is an erroneous repetition of the second *נָם*.—The Lord here promised to establish Jerusalem in such a way that it should no more be spoiled. This cannot refer to the deliverance from the Babylonian exile, because Jerusalem was repeatedly spoiled after that event; and since "the word that cometh out of the mouth of the Lord, does not return void," these predictions are explained to refer to the deliverance yet to come.

decree.⁶ *By His right hand.* By His might, which is everlasting. The right hand is mentioned here to indicate His power of preventing enemies despoiling the Israelites of their corn, etc.

9. *Shall eat it.* Shall eat thy corn. *And they that have brought it together,* that have brought the wine together.

10. *Go through, etc.* Having mentioned the prosperity of the land for the sake of the mourners for Zion, who will enjoy it without anxiety, the prophet continues to describe, how the deliverance of Israel from his exile, and his return to his own land will be with honour; the princes of the nations will say "Go through, etc." that is, go through the gates to proclaim in every place "Prepare the way of the people," "clear it of stones," "lift up a standard throughout the whole world."

11. *The daughter of Zion.* The daughter, whom she has born.⁷ ופִּעֲלֹתֶיהָ *And His wages.*⁸ I have already explained this word (lxi. 8). *His reward,* for those that bear patiently the exile, or for those that will honour Israel.

12. *And unto thee.* The second person refers to Zion.

CHAPTER LXIII.

1. *Who is this that cometh.* Some refer this to Messiah, others to the angel Michael;¹ but more correctly it may be referred to God.² This prophecy contains the decree made against

⁶ The predictions of good or evil events are generally connected with the condition pronounced or understood, "if you hearken unto me" or "if you hearken not unto me." But a prediction introduced by a phrase like "He hath sworn" will be accomplished unconditionally.

⁷ The words of the Hebrew text are הַבַּת שֶׁהוּלִידָה; they seem to be incorrect, because the Hiphil of לִד is not used of women; moreover, there is no necessity at all to explain "the daughter of Zion" by "the daughter, whom she (Zion) has born." It is difficult to tell what I. E. intended to say by these words. Comp. his remark on xlvii. 1 and Note 1.

⁸ A. V., "And his work."

¹ Comp. "And there is none that holdeth with me in these things, but Michael, your prince" Dan. x. 21.

² The words הַשֵּׁם הַנִּכְבָּד "the honoured name" of the Hebrew text are used instead of "the Lord," by I. E., in order not to connect the description "with dyed garments," etc., directly with God. Comp. I. E. on xlii. 8.

Edom, that is, against the empire of Rome and Constantinople, who are called Edomites, because they adopted the Edomite religion—that is, the Christian religion—which was first established among the Edomites.^{2a} חמוץ *Stained*. Comp. חומץ “vinegar” (Num. vi. 3).³ זה הרור בלבושו *He that was so glorious⁴ in his apparel*, how has he stained himself! צעה *Who bindeth⁵ others*; comp. צועים וצעהו “oppressors, that will oppress him”⁶ (Jer. xlviii. 12). The correctness of this explanation⁷ is confirmed by the words which follow: “in the greatness of his strength.” R. Moses Hakkohen says, that צעה is here as in li. 14, an adjective, not a transitive verb.—The answer to the question “Who is this,” etc., is “I that speak in righteousness,” etc. רב *Mighty*. Comp. רב “officer” (Est. i. 8). *From Bozrah*. Bozrah is the name of a place. It is as if He came from there, from the people of Bozrah, from Edom, and all those that follow the same religion, wherever they are.

2. ללבושך *Thine apparel*.⁸ The preposition ל is pleonastic as in לאבשלום (1 Chr. iii. 2). *Like him that treadeth in the winefat*. Blood is in colour similar to wine.

3. *I have trodden*, etc. This prophecy refers to the destruction of Edom, and the overthrow of the dominion of his religion. *I alone have thus decreed against Edom*. ואדרכם *And I trod them*.⁹ The form of the verb seems to indicate the future, but in fact the imperfect is meant.¹⁰ וי And sprinkled.⁹ It is similar in form to ויט “and he stretched forth” (Ex. ix. 23). נצחם *Their*

^{2a} The words “This prophecy,” etc., till “among the Edomites,” are omitted in some editions; they were either struck out by the censors, or left out by the printers from fear of the censorship.

³ The two words seem, according to I. E., to be derived from חמוץ “to be red.” See Gesenius Lex. Hebr. Chald.

⁴ A. V., “This that is glorious.”

⁵ A. V., “Travelling.” ⁶ “Wanderers, that shall cause him to wander.”

⁷ That צעה is the participle of a transitive verb, in opposition to the opinion of R. Moses Hakkohen, who says, “that צעה is a common noun (שם התואר) (See c. iii., Note 5). There is no grammatical difficulty in rendering צעה ברב “who bindeth people in the greatness of his strength;” but the verb would be missing, if צעה were a noun.

⁸ A. V., “In thine apparel.” Comp. c. xxxii., Note 1.

⁹ A. V., “For I will tread them.” “And shall be sprinkled.” “And I will stain.”

¹⁰ See I. E. on i. 21, Note 43.

blood. The blood is called נֶצַח lit. "time," because through the blood man lives his time; it is of the same root as נֶצַח "for ever" (xxxiv. 10).¹¹ אֶנְאֵלְתִּי *I stained*.⁹ The א is here substituted for ה, the characteristic of the Hiphil, or the word is a compound of the past and future; I prefer the latter explanation. As to its meaning "I stained," comp. יִנְאֵלְהוּ "shall stain it" (Job iii. 5).

4. *For the day of vengeance, etc.* For I will wreak vengeance against my enemies, and I will redeem my friends. נִאֲוִלִי *My redeemed*. It is participle passive plural with the suffix, first person, referring to God.

5. *And I looked, etc.* This is a figurative expression; for in fact God does not need that. וַאֲשַׁחֲמוֹם *And I wondered*. Compare my explanation of וַיִּשְׁחַחֲמוֹם (lix. 16).

6. *Nations.* Other nations beside Edom. נֶצַחם *And I will pour out their blood*¹¹ to the earth.

7. *I will mention, etc.* The wise of Israel will then acknowledge the great number of benefits bestowed upon them by God at the departure from Egypt, during the exile, and in their deliverance and restoration to their own country. *The praises of the Lord.* The mention of the kindness of the Lord, is His praise. וְרַב טוֹב *And great in goodness*.¹² This is an attribute of the Lord.¹³

8. *For he said.* This is an anthropomorphism.¹⁴ He thought they would become faithful children, and therefore he helped them.

9. לֹא The true meaning of the word is "to Him;"¹⁵ and

¹¹ The phrase נֶצַח לִנְצָח (xxxiv. 10) is explained by I. E., זְמַנִּים אֵין קֵץ "periods of time without end." Others compare נֶצַחם "their blood" with נֶצַח "strength" (1 Sam. xv. 29), the purity and proper circulation of the blood being the essential condition of the health and strength of man; others, again, derive it from a root נֶצַח=נָחַ "to sprinkle." (Ges. Lex. Hebr. Chald.)

¹² A. V., "And the great goodness."

¹³ By this remark I. E. reminds us not to confound the attribute of God רַב טוֹב "Great in goodness," with רַב טוֹב "the abundance of goodness" = "the great goodness." רַב is an adjective, רַב an abstract noun.

¹⁴ In reality, such a miscalculation cannot be attributed to the Omniscient; but the prophet means to say that God favoured the Israelites to such a degree that they ought to have been faithful servants of the Lord at all times.

¹⁵ I. E. usually follows the Keri, that is, the reading recommended by the Massorah; לוֹ "to him" is here the Keri, לֹא "not," the Ketib.

לֹא צָר (lit., Unto Him was trouble), "he was afflicted," has the same meaning as "And His soul was grieved" (Jud. x. 16). It is a figurative expression. He was, as it were, in distress, therefore He hastened to deliver them. *And the angel of His presence.* Comp. "And sent an angel, and hath brought us forth out of Egypt" (Num. xx. 16); this does by no means refer to Moses.^{15a} וַיִּנְטֵלֵם *And he bare them.* Comp. וְנָטַל "and the weight" (Prov. xxvii. 3). It refers to the deliverance of Israel from Egypt. *And he carried them in their land.* כָּל יְמֵי עוֹלָם *All the days of the long period of their stay in their own land.*¹⁶

10. וַעֲצָבוּ *And vexed.* Comp. אַל תַּעֲצָבוּ "be not grieved" (Gen. xlv. 5). *And vexed His holy spirit.* This is a figurative expression. Some understand "by the holy spirit" the angel of the Lord.¹⁷ *He fought against them till they left His land.*

11. *Then he remembered the days of old,* the days that have passed. מִשָּׁה עָמוּ *The days of Moses and his people.*¹⁸ As to the asyndeton עָמוּ מִשָּׁה comp. שָׁמֶשׁ יָרַח "the sun and moon" (Hab. iii. 11). The word מִשָּׁה, however, may also be taken as a participle, meaning "he who brought out," who delivered Israel; but the first explanation is preferable.¹⁹ *Where is he that,* etc. *Where is he, that brought them up, out of the Red Sea?* אִם רָעָה צֹאֲנוּ *With the shepherd of his flock.* With Moses who was the shepherd of Israel.²⁰ *That put within him, that*

^{15a} Although I. E. admits that the word מַלְאָךְ "angel" or "messenger" is sometimes used of prophets (Comp. I. E. on xlii. 19), he refers it in this case to "the angel" in the usual sense of the word. Comp. I. E. on Num. xx. 16.

¹⁶ עוֹלָם is, according to I. E., "a long period," but its nature and limits must be gathered from the context; יְמֵי עוֹלָם (Deut. xxxii. 7) refers to the past; עַד עוֹלָם (Ps. xc. 2) "for ever" to the future; עַד עוֹלָם (1 Sam. i. 22), "the whole lifetime," etc., here I. E. infers from the preceding, "And he carried them in their land," that it refers to the period during which they had possession of their land.

¹⁷ In order to remove the anthropomorphism. Comp. Targ. Jonathan וַאֲרִנְיוֹ עַל מִימְרֵי נְבִיאֵי קוֹרֵשִׁיָּה "they acted provokingly against the words of His holy prophets."

¹⁸ A. V., "Moses and His people."

¹⁹ In his excursus on Ex. iii. 15, he says that the tetragrammaton is generally used as a proper noun, but sometimes as a common noun, and thus finds it analogous to the proper noun מִשָּׁה, which is once used as a common noun, namely, in this passage עָמוּ מִשָּׁה. The words "but the first explanation is preferable" are, perhaps, spurious.

²⁰ The words of the Hebrew text are עַל מִשְׁקַל מִשָּׁה, which seem to have

put within Moses, the angel of the Lord, or, that put in the midst of Israel.

12. *His glorious arm.* His angel, that went before the camp of Israel (Ex. xiv. 19).

13. *The deep.* The sea. *In the wilderness, which is upon dry land.*²¹

14. *As a beast goeth down, etc.* After their departure from the sea, God led them through the wilderness as gently as a beast goes down into the valley; thus "the spirit of the Lord" תניחו "led them" that is, Israel; תניחום=תניחו. The suffix (ו) of the third person singular may however more accurately be referred to Moses, because of the words which follow, "So didst Thou lead Thy people;" the prophet speaking both of Moses and the Israelites.

15. *Look down, etc.* The prophet repeats here the prayer of the intelligent portion of those referred to in ver. 10.²² מובול *From the habitation.* Comp. יובלני "will dwell with me" (Gen. xxx. 21). It is a repetition of the preceding idea in other words. התאפקו *They are restrained at present.* Comp. להתאפק "to refrain himself" (Gen. xlv. 1).

16. *Thou art our father, and we are Thy children; Thou art a father that is always existing.* Though Abraham be ignorant of us, etc. Abraham is mentioned, as having been the first with whom God made a covenant to be a God unto him and his children; Jacob is also mentioned as the last of the patriarchs, and the founder of our nation exclusively. יכירנו *Acknowledge us.* Comp. יבדילני instead of יבדילני "hath separated me" (lvi. 3).

17. למה תתענו *Why dost thou make us to err.*²³ Because God is the highest, first cause of everything, therefore He is men-

been written by mistake instead of עם "with," the explanation of אֵל. Firstly, it is not correct to say that רָעָה is formed after מִשָּׁה; secondly, if the discrepancy with regard to the vowels be not taken into account, it is unnecessary to make any remarks concerning the formation of the regular construct state רָעָה from רָעָה. The words עַל מִשְׁקַל are probably the product of some ingenious copyist, who took עם for the initials of עַל מִשְׁקַל.

²¹ I. E. divides the verse into two sentences, "He led them through the deep," and "He led them," (to be supplied) "in the wilderness," or, "in the plain," while, according to others, the verse contains only one sentence, "He led them through the deep, as a horse (is safely led) in the wilderness."

²² "And He fought against them," that is, He punished them with exile; the better part of the nation then prayed to the Almighty for relief and deliverance.

²³ A. V., "Why hast Thou made us to err?" It is considered a blasphemy to

tioned as the cause of this erring. Others take it in a sense similar to that of the Rabbinical phrase *אין מספיקין בידו לעשות תשובה* "he is not permitted to repent" (Mishnah Aboth, v. 21).^{23a} Some are of opinion that this is only the imagination of man;²⁴ others, again, say that this refers to those duties only which we cannot perform during our exile.^{24a} *תקשיה Thou removest.*²⁵ Comp. *הקשיה* "He hath removed"^{25a} (Job xxxix. 16). *Thy servants, the patriarchs. The tribes of thine inheritance. The twelve tribes of Israel.*²⁶

18. *למעט A little while.* *למעט ירשו עם קדשך The people of thy holiness have possessed the holy land but for a little while, and now the enemies have trodden down, etc.* Some explain the verse thus: The people of Thy holiness has been dispossessed (by the enemy) for a small thing, or for a short time,²⁷ and this latter explanation is right.

19. *היינו מעולם ונוי We are like men, over whom Thou hast never ruled.*

say of God, that He causes men to sin; the object of the various explanations mentioned by I. E. is, to free the expression from this charge.

^{23a} This is said of him, who misleads others to sin; "he is not permitted to repent," "he cannot completely remedy the evil which he has produced." It is easy to mislead, but not so easy to make people, when once misled, understand their error, and return to the right way. The question, "Why doest Thou make us to err?" is to be explained in a similar way, namely, "Why do we find it so difficult to repent, to undo our acts of wickedness? Why doest Thou not make the way of our return unto Thee smooth and easy?"

²⁴ People that feel some strong inclination to sin, are easily misled to imagine that God Himself prevents them from improving, and that it is no more in their power to master themselves. According to this explanation, the question "Why dost Thou cause us to err?" is to be taken literally, and to be considered as the expression of a false opinion widely spread among the people.

^{24a} As *e.g.*, the commandments introduced by a formula like "When ye be come into the land;" the commandments concerning the temple and the service therein.

²⁵ A. V., "Thou hast hardened."

^{25a} A. V., "She is hardened." The same translation is to be given according to I. E. on Job.

²⁶ The Hebrew text has *השופטים* "the judges;" but there is no reason why "the tribes of thine inheritance" should be referred to the judges. If the words "thy servants" refer, as I. E. explains, to the Patriarchs, the expression "the tribes of thine inheritance," for whose sake God is implored to return, refers to the twelve sons of Jacob, the fathers of the twelve tribes of Israel. *השופטים* is a corruption of *השבטים* "the tribes," an expression often used in Rabbinical Literature, to signify the twelve sons of Jacob.

²⁷ *למעט* means "small" or "little," and admits of the rendering "a little while" as well as "a little thing."

CHAPTER LXIV.

1. *לֹא קָרַע שָׁמַיִם* Some refer this phrase to the revelation on Mount Sinai, and render it "As if Thou hadst not rent the heavens;"¹ but it is more correct to take *לֹא* = *לוֹ* in its usual meaning "if;" (comp. Ps. lxxxiv. 13), and to explain the sentence thus: "If Thou wouldst rend the heavens and come down," that is, if Thou wouldst send forth Thy decrees, then, "the mountains," that is, the kings² who sit in safety, "would flow down at Thy presence." *נָזְלוּ* *Would flow down*. The Dagesh in the *ל* is caused by the pause;³ *נָזְלוּ* is in form similar to *יָלְלוּ* "they could" (Ex. viii. 14).⁴ *כַּקְרַח אֵשׁ הַמַּסִּים* *As when the melting fire burneth*, and mountains melt in the heat of the fire, and *אֵשׁ מִיַּם תְּבַעָה* *Like the water, which the fire causeth to boil*.⁵ *אֵשׁ תְּבַעָה* "causeth to boil" (lit. "swelleth") comp. *אֲבַעְבְּעוּת* "blains" (Ex. ix. 9). *מִפְּנֵיךְ נִיִּים יִרְגְּזוּ* Thus the nations would tremble at Thy presence.⁶

2. *בַּעֲשׂוֹתְךָ* When thou didst. *נִירָאוֹת* Terrible things. It is an adjective, and a noun must be supplied. Comp.⁷ *עֲוֹת* "rough words" (Prov. xviii. 20). *לֹא נִקְוָה* *Which we looked not for*. *יִרְדָּת* When thou camest down. *מִפְּנֵיךְ הָרִים נָזְלוּ* *Then the mountains flowed down at Thy presence*. Such things Thou hast already done in the past.

¹ To give us Thy commandments. *לֹא* is, according to this explanation, the same as *לֹא* "not." Comp. Targum Jonathan: *לֹא לְהוֹן אֲרַכְנָת שְׁמַיָּא* "not for them (for the heathen people) hast thou descended from heaven."

² "Kingdoms" (*מַלְכוּת*) or "nations" (*גּוֹיִם*) would better correspond with the phrase *מִפְּנֵיךְ נִיִּים יִרְגְּזוּ* "thus the nations would tremble at Thy presence" (lxiv. 1), which seems to be the explanation of *נָזְלוּ*.

³ This Dagesh is called by the Grammarians: euphonic (*לְתַפְאֶרֶת הַקְּרִיאה*); comp. *הִדְלִי* = *הִדְלִי* (Jud. v. 7).

⁴ The comparison of *נָזְלוּ* with *יָלְלוּ* is only made with regard to the Holem in the second syllable, but not concerning the Dagesh in the third radical, since *יָלְלוּ* has no Dagesh.

⁵ A. V., "As when the fire causeth the waters to boil."

⁶ A. V., "That the nations may tremble at Thy presence."

⁷ The Hebrew text has the words *כִּמוֹ וְעַל דֶּרֶךְ*; but either *כִּמוֹ* or *וְעַל דֶּרֶךְ* is superfluous, because both expressions have the same meaning: "like." It is also possible that the original text had a word like *חֲלָקוֹת* (xxx. 10) after *כִּמוֹ* which has been omitted by some careless copyist.

3. *לא שמעו וגו'.*⁸ Men have not heard,⁸ nor perceived by the ear, neither hath the eye seen, etc. *יעשה* What he will prepare.⁹ *למחכה* For him that will wait.

4. *Thou didst meet him,* etc.¹⁰ When thou wast angry in former days, thou didst meet the righteous; comp. "Had not Moses, his chosen, stood before Him in the breach, to turn away His wrath?" (Ps. cvi. 23). It may also be rendered, "Thou acceptedst the prayer of him," etc. Comp. *לא אפנע אדם* "I will not accept the prayer of any man" (xlvi. 3; liii. 12). *שמח את אלהים* Him that rejoiced.¹¹ The righteous man that rejoiced in God.^{11a} *In Thy ways.* The ways which Thou hast taught us through the faithful of Thy house.¹² *ונחמא* "But now¹³ Thou art wroth, for we have sinned," or "Behold Thou wast angry,¹⁴ for we had sinned." *בהם* Through them,¹⁵ that is, through the righteous men. *עולם* The disappearance of the wrath. *ונושע* And we were saved.^{15a} It is the imperfect.¹⁶

5. *ונהי כטמא כלנו* But now we are all as an unclean thing. *Filthy rags.* It is derived from *עדר* "spoil" (Gen. xlix. 47); for the garment of the spoil is usually stained with blood. *ונָפַל* And we fade away. The radical נ and the prefix of the first person plural are contracted into one letter. The root of

⁸ Comp. I. E. on ii. 4, Note 5.

⁹ A. V., "What He hath prepared for him that waiteth for Him."

¹⁰ A. V., "Thou meetest him," etc. "A. V., "Him that rejoiceth."

^{11a} Better Rashi: "Him that rejoiced in doing righteousness;" and Targum Jonathan: *דחריאו למעבד רעותך בקשום ובזכו* "who rejoiced when performing Thy will with truth and integrity."

¹² That is, Moses. (Comp. Num. xii. 7.)—The Hebrew text has the words *שהורתנו לנאמן בית*, which seem to be incorrect; *לנאמן בית* is probably to be altered into *בית נאמן* על ידי נאמן.

¹³ At the time, when this prayer is uttered, during the exile of the Israelites.

¹⁴ At various times, when the Israelites were punished for their sins; as is for example pointed out in the book of Judges.

¹⁵ A. V., "In those is continuance."—The words *הספירות הקצף* are corrupt; they must contain the explanation of *עולם*, since that of *בהם* is given before in the words *בעבור הצדיקים* "through the righteous." If *עולם* were explained by "always," the most important part of the sentence, the removing of the anger, is left to the reader to supply; it is, therefore, probable that I. E. renders *עולם* "disappearance" from *עלם* "to conceal;" and the Hebrew text is to be altered into *הפרת הקצף* or *עולם* סתירת הקצף. *עולם* means the disappearance of the wrath."

^{15a} A. V., "And we shall be saved."

¹⁶ Comp. I. E. on i. 21, Note 43.

the word is נָבֵל. Comp. נָבֵלֶת, "fading" (i. 30). There is no other word similar to it in form.¹⁶

6. מִתְעוֹרֵר *That stirreth up himself*. It is an adjective.¹⁷ לְחַזִּיק *To take hold with his hand*.¹⁸ וְתִמְוִנֵנוּ *And hast consumed us*. Comp. נִמְנו "they melt" (Ex. xv. 15).

7. *But now do unto us according to Thy will; there is no strength in us; for we are like clay, etc.*

8. *Be not wroth very sore, for Thou hast been very angry. We are all Thy people now.*

9. *The holy cities, etc.* Supply הַבָּט, "see" from the preceding verse. "Look at the towns which Thou hast sanctified with Thy name, and which are now desolate."

10. *Our holy and our beautiful house.* The temple. *Where our fathers praised Thee* through the mouth of the Levites, the singers.¹⁹

11. תַּחֲשָׁה *Wilt Thou hold Thy peace?* Wilt Thou not hasten to save us?

CHAPTER LXV.

1. *I was¹ sought, etc.* This is the reply of God to the prayer of the Israelites; He says: "Your fathers have provoked me, but 'I was sought,' that is, I offered myself to be found whenever they were in trouble, to them that asked me not, that I should be accessible to them. *I said, 'Behold me, behold me,'* repeatedly through the prophets.² *That was not called by my name* in those days, but by the name of Baal.

¹⁷ Such a contraction is usually indicated by a Dagesh in the letter next to the one omitted; here the כ should have a Dagesh (נִכְבֵּל Hiphil of נָבֵל). The form can, however, be considered as regular if derived from בֹּל; verbs בֹּל and עֵץ interchange sometimes; comp. כֹּן and כֵּן "to anoint."

¹⁸ לְחַזִּיק is Hiphil, and therefore a transitive verb, governing the accusative; I. E. supplies therefore יָדו; lit. "to cause his hand to be strong in Thee."

¹⁹ I. E. takes the verb הִלְלוּ literally: "to praise," i.e., by singing, and this was done in the temple by the Levites. In a more general sense it is paraphrased in Targum Jonathan: אֲבֹתֵינוּ קִרְטַן אֲבֹתֵינוּ "where our ancestors worshipped Thee."

¹ A. V., "I am sought."

² I. E. adds "through the prophets," because the Lord revealed Himself directly to the whole nation only once, namely, on Mount Sinai.

2. *I have spread out my hands*, etc. According to R. Moses Hakohen, the preceding verse refers to all nations, as if God said, "Even to nations that are not called by my name, I was accessible, but as regards my people "I have spread my hands" to receive them. הדרך לא טוב *In a way that is not good*. Supply דרך "way" before לא טוב "not good;"³ comp. עץ הדעת טוב ורע = עץ הדעת רעת "the tree of knowledge of good and evil" (Gen. ii. 9).

3. *To my face*. Like a servant that provokes his master while in his presence. *In gardens* of idolatry.

4. *That sit among the graves*, to inquire of the dead, and to listen to the spirits. ובנצורים *And in ruins*.⁴ Comp. נצורה "waste" (i. 8). *Which eat*, etc. All this is done in order to provoke me. ומרק *And broth*. Its meaning is well known; comp. Judg. vi. 20. The Ketib⁵ is ופרק; the two words, however, are the same in meaning.

5. *Which say*. They, the unclean, say to the others, that have never eaten swine's meat, etc. נשא אליך = קרב אליך *Stand by thyself*. Lit. "Go nearer to thyself." קרשתיך *I am holier than thou*. It is an intransitive verb; as to the suffix,⁶ comp. יצאוני "have gone out of me" (Jer. x. 20); similarly קרשתיך has the same meaning as קרשתי ממך "I am holy, more than thou." פיהם אלה עשן באפי These put⁷ smoke in my nose.

6. *Behold it is written before me*. This evil which they have done, is, as it were, written before me; I have not forgotten it.

7. *Your iniquities*, etc. You have added sins to the sins of your forefathers. *I measured their former work into their bosom*. Your fathers went into exile for their idolatry.

8. *Thus saith the Lord, As the new wine*, etc. Although they have sinned, it will, nevertheless, be in those days as when the new wine is found in the cluster and one saith to the other do not

³ לא טוב is the genitive governed by דרך, which must be supplied; because הדרך cannot govern the genitive on account of the definite article. Comp. I. E. on xxx. 20.

⁴ A. V., "In the monuments." "Besieged."

⁵ See ix. Note 2.

⁶ The suffix of the verb is generally the same as the corresponding pronoun in the accusative, and should therefore be joined only to transitive verbs; but exceptionally it is a substitute for a pronoun and a preposition, and can in that case be joined to a neuter verb, as e.g., קרשתיך "I am holier than thou."

⁷ A. V., "These are."

destroy it, for a blessing is in it. I shall do the same for the sake of my servants, the righteous men of Israel, during their exile; namely, I shall not utterly destroy them.

9. *And I will bring forth out of Jacob*, of those that had gone into exile, of the righteous among them: who deserve to be called "mine elect."

10. עמק עכור *The valley of Achor*. This valley is near Jerusalem; comp. "And the valley of Achor for a door of hope" (Hos. ii. 15). Others render it, "Valley of trouble,"⁸ comparing it with עכר "that troublest" (1 Kings xviii. 17). The latter is a forced explanation. *For my people that sought me.* For He will remember those that seek another besides Him.

11. הַשִּׁכְחִים *That forget*, (lit., "that are forgetful"). It is an adjective,⁹ similar in form to יִרְאִים "afraid" (1 Sam. xxiii. 3). לִנְר *For the host of the heavens*.¹⁰ R. Moses Hakkohen says, that נר means the planet Jupiter which forebodes only good things;¹¹ that in Arabic the word has the same meaning;¹² but that בִּנְר (Gen. xxx. 11) is different from it.¹³ לִמְנִי *For Me*.¹⁴ According to some מְנִי (lit., "number") is the name of the Zodiac, because each of its constellations has a certain number of stars. R. Moses Hakkohen says that מְנִי is the name of one star.¹⁵ מִמְסַךְ *Drink offering*. Comp., מִסְכָּה "she hath mingled" (Prov. ix. 2).

12. וּמְנִיתִי *And I will number*. The repetition of the same root

⁸ That is, the valley, in which the Israelites have brought trouble upon themselves through their bad actions. I. E., justly rejects this explanation, because the words עמק עכור are probably like הַשִּׁכְחִים in the first part of the verse, a proper name, without any reference to trouble or sin.

⁹ I. E. explains הַשִּׁכְחִים to be an adjective, although it governs an accusative, since the participle is שִׁכְחִים; or he means by תִּירָא the participle, and שִׁכְחִים would in that case be another form of the participle, that could be compared with יִרְאִים, the only form of the participle Kal of יָרָא, "to fear."

¹⁰ A. V., "That troop."

¹¹ According to the belief of Eastern people; In Arabic, Jupiter is called السعد الأكبر "the greatest fortune."

¹² جد Felicitas.

¹³ I. E. renders בִּנְר "a troop comes," and refers it to the troop of five children, which Leah then had.

¹⁴ A. V., "That number."

¹⁵ R. Moses Hakkohen mentions no name of that star. Gesenius is of opinion that מְנִי is Venus; others compare it with הַיָּמִין "the moon."

is considered as an elegance in Hebrew. Comp. גִּדְדוּ יִגְדְּנוּ "Gad, a troop shall overcome him" (Gen. xlix. 19); דָּן דִּין "Dan shall judge" (ibid. 16). Thus the verb וּמְנִיתִי is used because of מְנִי at the end of the preceding verse; it means "I shall number;" comp. מִנָּה "that telleth" (Jer. xxxiii. 13).

13. *My servants*, that return to Zion. *But ye* others, that do not serve the Lord, will remain in their miseries.

14. תִּיִּלְלוּ *Ye shall howl*. The regular form of the word would be תִּלְלוּ¹⁶; comp. יִשְׁרִי "they look straight" (Prov. iv. 25). It is similar in form to יָדַע "he knoweth"; (Ps. cxxxviii. 6), and יַטִּיב "he doth good" (Job xxiv. 21).

15. *And ye shall leave your name for a curse*. Comp.¹⁷ "The Lord make thee a curse and an oath" (Num. v. 21); "The Lord make thee like Zedekiah and like Ahab" (Jer. xxix. 22). *The Lord God shall slay thee*. Thus they will say to each other.¹⁸ *Another name*. That is, a better name.

16. הַמְבָרֵךְ *He who blesseth himself*. This word is not like וְנִבְרַךְ "and shall be blessed" (Gen. xviii. 18); there is a difference between the two words.¹⁹ בָּאֱלֹהֵי אֱמֵן In the God whom all the world will acknowledge to be the true God, and that there is none besides Him.²⁰ אֱמֵן is an adjective^{20a} of the same root as אֱמוּנָה "truth" (xxv. 1); יִתְבָּרֵךְ וְנִי "Shall bless himself, etc. He shall thankfully acknowledge that this²¹ is true, or wish and pray that it may become true. *Because the former troubles, etc., are*

¹⁶ Or תִּיִּלְלוּ after the form תִּיִּלְלוּ (xxiii. 1); the root is לָל.

¹⁷ The Hebrew text has the words כְּמוֹ וְאֵלָה; "and a curse, comp." וְאֵלָה is either the explanation of לְשִׁבוּעָה and must be altered into לְאֵלָה, or it is the remnant of a quotation, and must in that case be preceded by כְּמוֹ.

¹⁸ This explanation is given on account of the change of the number; the suffix in שְׂמַכְכֶּם is plural, while that of וְהָמִיתְךָ is singular. In Targum Jonathan it is rendered, וְיִמִּיתְכוֹן "and shall kill you."

¹⁹ וְנִבְרַךְ is the passive (Niphal), "they shall be blessed;" that is, they shall receive the blessing from the Almighty; מְבָרֵךְ is reflective (Hithpaël): "he who blesses himself;" that is, he who believes himself blessed or wishes himself to be blessed, as I. E. himself explains below.

²⁰ A. V., "In the God of truth."

^{20a} I. E. seems to overlook that the adjective אֱמֵן demands the absolute state before it, not the construct. If, however, אֱמֵן is referred by him to the people, "to the faithful," and not to God, the construct state would be explained hereby, but the use of the singular אֱמֵן instead of the plural, would still require some explanation.

²¹ That God is recognised by all people as the Lord of the universe.

hid from mine eyes. The troubles which have befallen the righteous, the servants of the Lord, have been intensified by the circumstance that the wicked used to mock at the pious and their piety, when the latter were afflicted with calamities^{21a}.

17. *כי הנני בורא שמים חדשים ונוי.* *For behold, I create new heavens,* etc. Some explain this verse thus: "Behold, it will be as if I created," etc.²² The grammarian, R. Jehudah, says, that by the "new heavens" the creatures in heaven and earth are meant.²³ The right explanation, however, is, that by "heavens" the atmosphere over the earth is meant, and the meaning of the whole sentence is: God will create a new good atmosphere, that people will be healthy and enjoy a long life; He will likewise increase the productive power of the earth, that it will be as though it were new. Those that refer the passage to the future life of man, are wrong; for it cannot thus agree with the context of the chapter, since in the future life there is neither eating nor drinking, as our sages have taught us,^{23a} and this idea concerning the future life is the only true one. *The former.* The former troubles, as some quite correctly explain; others supply "heaven and earth;" but there is no sense in their explanation, as may be proved from the next verse.²⁴

18. *ערי ער Long years.*²⁵ *For at last man dies*^{25a} (comp. vers. 20). *Behold, I make*²⁶ *Jerusalem.* From this passage it can be proved that the word *ברא* does not mean "to create"

^{21a} I. E. perhaps explains here the expression "from mine eyes" to mean "from the eyes of my pious people" who perceive all the insults and mocking of the wicked."

²² The heavens are considered as not subject to a material change; it was therefore found necessary to explain the seeming contradiction of this opinion, contained in the prediction of the creation of new heavens. Some explain that there will not be a real, but only an apparent creation of new heavens.

²³ According to this opinion, the totality of the heavens is unchangeable, and that will not be renewed, but the individual creatures in them do not share the same privilege; the "new creation" refers to them.

^{23a} Comp. Talmud Babli, Berachoth p. 17.

²⁴ The opposite of "the former things," which shall not be remembered, is described in the next verse by *גיליה*, "rejoicing," and *כשוש*, "joy." "The former things" are therefore the former troubles and sufferings.

²⁵ A. V., "For ever."

^{25a} And therefore he cannot rejoice for ever, and *ער ער* in this verse signifies only a long space of time.

²⁶ A. V., "I create."

("to produce from non-existence into existence") but "to form," "to renew."

19. *The voice of weeping* for one that is slain, or dies too early, as explained in the next verse.

20. *There shall be no more*, etc. This verse shows, that those who will return to Zion will enjoy a long life. The old man will complete "his days," that is, the days which the natural constitution of man permits him to live; he will live as long as the former generations from Adam to Noah lived; the same is the case with עול ימים = עולל "infant of days."²⁷ כי הנער בן מאה שנה ימות ונני.²⁸ *For the young man*²⁹ *shall die one hundred years old*, etc. The sinner who dies a hundred years old, will be cursed; for if he lived less than that, his infancy will plead for him, his mental faculties not yet being fully developed; but being a hundred years old he is a young man, and being then a sinner, he is cursed.³⁰ We learn from this verse that the world will at last be again as it was at the beginning.³¹

21. *And they shall build houses*, etc. That is, they will be in safety, for there will be no enemy, as explained in the next verse; or, they will build houses, and dwell therein for a long time, while those that die in war are not so happy.

22. *As the days of the tree* that lives for a long time, as the Carob³² and similar trees. *And mine elect shall outlive the work of their hands*. Many works of man retain still their new ap-

²⁷ The infant will likewise complete his days; the time of infancy will be prolonged in the same proportion.

²⁸ The Hebrew text has the words והמת מות, which do not seem to harmonise with the context; from the words which follow, והוא בן מאה שנה, it may be inferred that the word נער, or the whole phrase שנה מאה שנה, is to be explained, and that the words והמת מות have to be replaced by הנער, or by the whole phrase כי הנער בן מאה שנה. נער is the period of life next to ימים עול.

²⁹ A. V., "The child."

³⁰ According to Jewish law the age of responsibility of man for his actions begins with the completion of the thirteenth year. Comp. עשרה למצות (Aboth. v. 24).

³¹ That the life of man will equal in length that of the first generations from Adam to Noah, that is, the length of about a thousand years.

³² Comp. Targ. Jonath. : כיומי אילן חייה, "as the days of the tree of life;" this refers, perhaps, likewise, to the carob tree, which is called "the tree of life," on account of its longevity, its evergreen leaves, or its abundance of nutritious food.

pearance, while man has already become old, as *e.g.* a building, a book. The pronoun "their" refers to "mine elect," the subject of the sentence.

23. *Nor bring forth for trouble, etc.* Their children will not die, for God has blessed the parents, and has blessed the children to remain with them.

24. **וְיָרֵם** I think that it means "yet," and with the preposition **בְּ** "before."³³ The meaning of the passage is: I shall readily give them all that they shall ask of me.

25. *The wolf and the lamb shall feed together.* This is a figurative expression for "peace will be established." Many imagine this to be done in such a way, that God will deprive the wolf of its natural voracity, as indicated by the words, "And the lion shall eat straw like the bullock." *And dust shall be the serpent's meat*, as is its nature; and it will eat nothing else. The meaning of this passage is: it will do no harm. *In all my holy mountain.* All these prophecies refer only to Palestine, for it is distinctly said, "in all my holy mountain."

CHAPTER LXVI.

The prophet, in this chapter, again rebukes the wicked people.

1. *The heaven is my throne.* We know that the glory of the Lord filleth heaven and earth; but by the words "the heaven is my throne" the prophet indicates, that the destinies of the whole world come from above, as it were by decrees, which the king, sitting on his throne, sends forth.¹ *The earth is my footstool.* The earth is in my power, is mine. Since all is mine, *Where is a house*, etc., and *where is a place*, etc. Repetition of the same idea.

2. *For all, etc.* This is a second reason, why all is in the

³³ Comp. I. E. on Ex. ix. 30, where he refutes the opinion of Rashi, that **וְיָרֵם** = **לֹא** "not," and on Ex. x. 7, where he explains **הֲיָרֵם תֵּדַע**, "dost thou yet wish to know."

¹ As to the meaning of **גְּזֵרָה** "decree" comp. I. E. on xvi. 13, and Note 26.

power of God, why all is His; namely, "that throne and that footstool are made by me." ויהיו כל אלה *And all those things have been*, all those things, which my hand has made. *But to this man will I look*, etc. Although heaven is my throne, yet will I look "to the poor and to him that is of a contrite spirit." *I will look*. I will direct my eye, my attention to him; it is the opposite of "I will hide my face from you" (i. 15).

3. *He that killeth an ox*, etc. I look to him "that trembleth at my word," not to those that sacrifice burnt offerings, and at the same time act badly; for "he that killeth an ox, מכה איש "is as guilty as if he slew a man;" it is considered as murder on his part, because the offering is not brought properly; or "is guilty as if he struck a man," not killing, but hurting and wounding him;² "He that sacrificeth a lamb" before me, is guilty, ערף כלב "as if he killed a dog;" ערף with the accent on the last syllable is participle Kal of ערף "to cut off the neck;" comp. וערפו "and they shall strike off the neck" (Deut. xxi. 4); when it has the accent on the last syllable but one (עָרַף "neck") it is a noun³; "he that offereth an oblation" is guilty דם חויר "as if he offered the swine's blood; מזכיר לבונה "he that burneth incense—" comp. איזכרה⁴ "incense" (Lev. ii. 2)—is guilty, מנרך און "as if he blessed iniquity."⁵ גם המה *Even they*, namely, "your forefathers;" the word אבותיכם is to be supplied.⁶

4. בתעלוליהם *Their charges*.⁷ Comp. עלילות "charges"⁷ (Deut.

² Comp. ויהכה איש את רעהו וגו' "and one smite another with a stone, or with his fist, and he die not." Ex. xxi. 18.

³ Some editions of the Hebrew text have the words הוא שם הוא וכאשר הוא שם הוא; but either הוא שם or הנו שם is superfluous.

⁴ In his commentary on Leviticus ii. 2, I. E. explains אזכרה "memorial," that part of the offering which is to serve as a memorial of it before the Lord; he mentions, however, that many explain it, "the part which was burnt upon the altar," and this opinion he seems to have adopted ultimately. Comp. I. E. on Hosea, xiv. 8.

⁵ A. V., "As if he blessed an idol."

⁶ אבותיהם of the Hebrew text is to be altered into אבותיכם, as may be inferred from the words which follow. It is difficult to find any reason why this word should be supplied, since המה, "they" refers to the sinners mentioned before in the same verse. Better and more natural is the explanation of Rashi, to connect this part of the verse with the following: גם אני וגו', גם המה וגו' "Yea they have chosen, etc. I also will choose, etc."

⁷ A. V., "Their delusions." "Occasions."

xxii. 17), "their charges" are the charges brought against them. It may also be rendered "their delusions;" comp. ויתעללו "and they abused" (Judg. xix. 25); התעולל "he mocked" (1 Sam. vi. 6).⁸ מנורתם *Their fears*. Comp. ויגר "and was afraid" (Num. xxii. 3).

5. מנריכם *That cast you out*. Comp. ינדיהו "they chase him" (Job xviii. 18). Some render it⁹ "those in whose eyes you are considered as doomed." "Your brethren" is added, because this circumstance, that they are brethren, gives greater force to the offence. יכבד R. Moses Hakkohen says, that it means, "the Lord is heavy;" that is, it is difficult to them to remember Him and to keep His commandments; as a proof of the correctness of this explanation he adds, that only the Niphal of כבד is found in the meaning of "to be honoured," as *e.g.* נכבדת "Thou art glorified" (xxvi. 15); but he did not think of יצטרו "they are honoured," which is the opposite of יצטרו "they are little" (Job xiv. 21). According to this explanation the sense of the verse is clear.¹⁰ After יכבד "the Lord is heavy" the word "yet" must be supplied^{10a}, as if the prophet said, "yet a time will come, when we shall see your¹¹ rejoicing, while they, that cast you out, will be confounded." But I think that¹² these are the words of "your brethren that cast you out," and that the whole verse must be explained thus: Your brethren say, "For my name's sake let the Lord be honoured [יכבד being derived from כבוד "honour"]

⁸ A. V., "He had wrought wonderfully."

⁹ Comp. the second explanation of Rashi, and the Rabbinical expression, נדוי = חרם, "doom," "excommunication."

¹⁰ Comp. Kimchi ad locum: "The wicked say to those that are anxious to fulfil the word of the Lord, 'Certainly, the Lord is too hard for us with His commandments,' but, says the prophet to the good, He will appear in the midst of your rejoicings, and they will be ashamed." This is probably also the explanation of R. Moses Hakkohen, partly quoted by I. E.

^{10a} The Hebrew text has the words ותחסר מלת זמן, which either mean, "and an adverb of time is wanting," as, *e.g.*, "once," "yet," or are the corruption of ותחסר מלת עוד, as adopted for the translation.

¹¹ The good, that tremble at His word, are addressed by the prophet.

¹² These words are added in the translation; the corresponding Hebrew phrase, ולפי דעתו is missing. That he approves of the explanation that follows is clear from the words, "In this way there is a connection between this verse and the next."

(xi. 10)], we wish it that the Lord be honoured, then we shall see your rejoicing and be ashamed;” this is the meaning of the words והם יבשו “and they shall be ashamed.”¹³ They say it ironically and mean to indicate, that God will not be able to show His glory. In this way there is a connection between this verse and the next. Those that take these words, not as uttered by “your brethren” etc., but spoken by God, understand the plural in נראה as pluralis majestatis, like the plural in נעשה “let us make” (Gen. i. 26), or^{13a} refer it to both, to God and the prophet together.

6. *From the city.* From Zion. *From the temple* of the Lord, that is, from the temple in Jerusalem, or from the heavens, which are called “the holy temple.” *A voice.* The report of their punishment by God, that will spread everywhere. *To his enemies.* To those “that cast you out,” etc.

7. חחיל *She travailed.* Comp. חיל “trembling” (Ps. xlv. 7). *Before she travailed she brought forth.* This is a figurative expression, indicating, that the Israelites will return to Zion, without any difficulty, like a woman, that bears children without troubles. והמליטה זכר *She was delivered of a man child.* Comp. תמלט “she will lay eggs” (xxxiv. 15), though of a different conjugation.¹⁴—The Israelites will suddenly come together, without much exertion, from all quarters; it will be as though Zion had conceived and born her children in one day, and that is wonderful.¹⁵

9. האני אשביר *Shall I bring to birth.* Comp. משבר בנים “birth of children” (Hos. xiii. 13). *Shall I bring to birth,* etc. I have the power to do all this,¹⁶ to bring the woman, as it were, near

¹³ According to this explanation this would be one of the very rare instances of the oratio indirecta in Hebrew; the oratio directa would be ואנחנו נבוש, “and we shall be ashamed.”

^{13a} ואחרים of the Hebrew text gives no sense, and must be corrected into ואחרים, “and others.”

¹⁴ מלט is Hiphil, תמלט Piel of מלט.

¹⁵ That is unusual, unheard of before; the questions of the prophet are therefore to be answered in the negative.

¹⁶ The Hebrew text has באלה, which seems to be nothing but the באלה “such things,” of the preceding verse, and refers to the wonderful events (restoration of Zion) described by the prophet; the reading באלה, “with those,” can, however, be defended, and explained to refer to the enemies mentioned ver. 6. The punishment of the enemies would thus be described as the

the birth, and should I not be able to bring forth? or should I, who cause the whole world to bring forth children, shut the womb of Zion?

10. *All ye that mourn for her in exile.*

11. *With the breast of her consolations.* Comp. "Thou shalt suck the breast of kings" (Is. 16). A fulness of joy is meant by this expression; for "consolations" are here the opposite of "mournings."¹⁷ תמצו *That you may milk out.* Comp. מין "the churning" (Prov. xxx. 33), though of a different root.¹⁸ מוין R. Jonathan b. Uziel¹⁸ translates it מחמר "from the best;" R. Moses Hakkohen compares it with ויו שרי "the wild beasts of the field" (Ps. l. 11); but this explanation is forced. I explain the word to be hap. leg.¹⁹

12. *I shall extend to Zion peace like a river, etc.* חיל²⁰ means "property;" comp. החיל הזה "this wealth" (Deut. viii. 17). *Ye shall be borne on her sides*, when returning from exile. תשעשע *Ye will play.* Comp. ישעשע "and shall play" (xi. 8). The ע has a short Kamez because of the pause.²¹

first step towards the restoration of Zion, and the prophet asks, Should he, that has the power to perform the first part, not be able to do the rest?

¹⁷ תנחמים, in its literal meaning, "consolations," suggests the idea of the co-existence of their cause; for when the evil is removed, consolation is no longer required. I. E. therefore remarks that the word תנחמים in this verse is the opposite of "mourning," mentioned in the preceding verse, and signifies "happiness."

¹⁸ The root of תמצו is מצץ, that of מין is מין.

¹⁹ The author of the Chaldaean translation of the books of the Prophets; the translation is called after his name, Targum Jonathan.

²⁰ I. E. calls an expression hap. leg., even if it occurs again in Scripture, if not found in the same or a cognate meaning.

²¹ I. E. read חיל נזים instead of כבוד הנזים of our editions of the Bible; both mean the same. Comp. Hebr. Bib. cum varietate lect., ed. Doederlein.

²² The regular form would be תשעשעני, ע being a guttural, it should receive the compound Sheva (:) instead of the simple; but for the Sheva of the next letter it changes the compound Sheva into the short Kamez; the pause changes the Sheva of the ש into a vowel (,), and restores, therefore, the compound Sheva under ע. It would be more correct to say that the compound Sheva owes its origin to the guttural character of the letter, and that the Kamez under ש is the proper sign of the pause. The absence of any remark concerning the difference between תשעשעני and תשעשעני (the one being Piel, the other Pual), is rather suspicious, and leads to the suggestion that I. E. identified תשעשעני with תשעשעני, and explains, but wrongly, the change of - into -, as caused by the pause.

13. *As one whom his mother comforteth.* Every woman has compassion upon her child.²²

14. *Your heart.* The soul is meant, which has its principal seat in the heart.²³ *And your bones.* The principal constituents of the human frame.²⁴ וְעַם *And He will be indignant.*²⁵ It is a verb; it has the accent on the last syllable,²⁶ and a Kamez in the first, while the noun עַם has the accent on the last syllable but one, and in both syllables a Pathah (עַם).

15. *With fire,* to kindle the anger. This figure signifies those divine decrees that come suddenly. *And with his chariots like a whirlwind.* A figurative expression. לְהַשִּׁיב בַּחֲמָה אָפוּ *To render His anger with fury.* אָף שׁוֹב חֲרוֹן or שׁוֹב אָף construed with ב has a good sense, with כ a bad one.²⁷

16. *He will plead.* It is a figurative expression; meaning "he will go with them to judgment;"²⁸ or it is used here in an active sense like נִשְׁבַּע "he swore" (lxii. 8).²⁹

17. *That sanctify themselves,* for idolatry. הַמְתַּהַרִּים = הַמְתַּהַרִּים. *That purify themselves.* The ה of the Hithpael is compensated for by the Dagesh in ט. *In the gardens.* In the groves.³⁰ אֲחַת

²² And therefore the figure is here used of the comfort given by the mother to the crying child, when punished by the father.

²³ Comp. I. E. on Gen. i. 1, where more instances of similar kinds of metonymy are given.

²⁴ The Hebrew text has the words כִּי הֵם הַמְּוֹסְדוֹת (lit., "for they are the fundamental parts"), which, on account of the plural form, cannot be meant as an explanation of לְבַבְכֶּם, but as that of עֲצָמוֹתֵיכֶם; the words רִמְזוּ לְגוֹף; "the body is meant," must perhaps be supplied together with וְעֲצָמוֹתֵיכֶם, for the phrase הֵם הַמְּוֹסְדוֹת כִּי contains the reason for some preceding explanation.

²⁵ A. V., "And His indignation."

²⁶ The Hebrew text has וְלַעֲוִלָם, which is contrasted with מַלְעִיל, "the accent is on the last syllable but one;" there is no sense in וְלַעֲוִלָם; it must be altered into מַלְרַע, "the accent is on the last syllable."

²⁷ Here it is constructed with neither, but בָּהֶם "against them" can easily be supplied from the context. The Hebrew text has the words תְּשׁוּבַת חֲרוֹן אוֹ תְּשׁוּבַת עֵם מִיָּם; the word אוֹ, "or," is either superfluous or must be followed by אָף, "anger," or a similar expression.

²⁸ The Niphal has sometimes the meaning of reciprocity, as נִלָּחַם, "to fight."

²⁹ שָׁפַט would in that case be the same as נִשְׁפָּט, "he will judge."

³⁰ That are prepared for idolatry; גִּנּוֹת is explained by אֲשֵׁרוֹת, to indicate that gardens of trees are meant here, not kitchen gardens, as remarked by Rashi.

One. The feminine form agrees with **אֲשֵׁרָה**³¹ "grove," while the masculine form **אֲחֵר** of the Ketib refers to **עֵץ** "tree;" for every grove consists of trees.³¹ *In the midst.* They surround the tree from all sides; or it is in the midst of the garden. *Eating swine's meat.* They sanctify themselves, but their bodies are full of uncleanness.

18. **וְאֲנִי מַעֲשֵׂיהֶם וּמַחֲשַׁבְתֵּיהֶם** *And I am their works and their thoughts.*³² It has the same meaning as "the rulers take counsel together against the Lord, and against His anointed" (Ps. ii. 2), **בָּאָה** *The time hath come.*³³ Supply **עַתָּה** "time." The meaning of the whole verse is, "When they intend to rebel against me, then the time is come to assemble all nations round Jerusalem," etc. *And see my glory.* I shall punish them till they will declare my glory to all people. This passage refers to the war of Gog and Magog.³⁴

19. **אוֹת** *A sign of reproach, as e.g., the loss of one eye;*³⁵ it will be some new thing, the like of which has never appeared before. *Those that escape.* The greater part will die, as is stated distinctly. Comp. Ez. xxxviii. 21, 22; xxxix. 11 sqq.; and Zec. xiv. 12, 13.

20. *To the Lord.* To the glory of the Lord, whom they will fear. **בְּרִכָּב** *In chariots of iron.*³⁶ **בְּצִבִּים** *In waggons.*³⁷ Comp. **עֲנִלָּת צֶבֶד** "covered waggons" (Num. vii. 3). *And upon dromedaries,*³⁸ Comp. **דֶּרֶם** "dromedary" (xvi. 1). A noble species of camel. **כִּרְכֻּרֹת** is a reduplication of **כֶּרֶם**. *As the children of Israel,* etc. As the Israelites used to bring the oblation in a clean vessel, that it should not be defiled,

³¹ **אֲשֵׁרָה** is feminine according to its form, but masculine according to its meaning, since every **אֲשֵׁרָה** is a tree, in Hebrew, **עֵץ**, and this noun is masculine; in the phrase **כָּל אֲשֶׁר הָעֵץ** of the Hebrew text, the **ה** of **אֲשֵׁרָה** has been wrongly separated from it and joined with **עֵץ**.

³² A. V., "For I know their works and their thoughts."

³³ A. V., "It shall come."

³⁴ Comp. c. xxiv. 14, note 18.

³⁵ The Hebrew text has **בְּחִסְרוֹן עֵינָן**, "with omission of **ע**," instead of **כְּחִסְרוֹן עֵינָן**. Comp. 1 Sam. xi. 2.

³⁶ No reason is given why **רִכָּב** should signify here "chariots of iron" and not "chariots;" perhaps he explains **צִבִּים** "wooden waggons," and therefore **רִכָּב** "iron chariots."

³⁷ A. V., "In litters."

³⁸ A. V., "And upon swift beasts."

21. *Also of them whom they will bring,*³⁹ I shall take some to be priests and Levites before me.

22. *The new heavens.* I have already explained this expression (lxv. 17). עֲמִידִים *Shall remain*, shall not be destroyed, as their predecessors have been. *Before me.* Before God, who is the first cause of all existing things.⁴⁰ *And your name shall remain*, so that it will not be blotted out; or,⁴¹ it has the same meaning as "your seed," and is a mere repetition of the same idea. Comp. "To Jacob and to Israel" (Num. x'xiii. 23).

23. *כִּי חֹדֶשׁ מָרִי Whenever new moon will be.*⁴² מָרִי has nearly the same meaning as כָּל עֵת "whenever" (Est. v. 13). Comp. מָרִי בְּחֹדֶשׁוֹ "whenever he passed" (2 Kings iv. 8). חֹדֶשׁ בְּחֹדֶשׁוֹ "a new moon on the day appointed for it."⁴² Comp. דְּבַר יוֹם בְּיוֹמוֹ "the task of every day on the day appointed for it"⁴³ (Ex. v. 13). From this verse the ancients derived that the wicked had to suffer the future punishment for twelve months;^{42a} they explain the word מָרִי to signify "one year."⁴³ The meaning of מָרִי שָׁבַת בַּשָּׁבָת I have explained in my commentary on the chapter concerning the seven weeks.^{43a}

24. *And look round Jerusalem, where Topheth is; from this verse all the learned*⁴⁴ *gather that there will be a day of judgment in Jerusalem. Neither shall their fire be quenched.* Many discover here an allusion to the fact, that the soul, when it leaves the body, remains within the sphere of fire, if it does not deserve to join

³⁹ That is, of the Israelites, whom the heathen people will bring to Jerusalem, who, therefore, will include in their number Levites and priests.

⁴⁰ All things are kept in existence by the will of God, they are therefore said to stand before the Lord, as if to receive from Him the power of existence.

⁴¹ The words יִמְחָה אֶת שְׁמֹכֶם after שְׁמֹכֶם are superfluous. According to the second explanation שֵׁם has here the meaning "substance;" comp. I. E. on Ruth iii. 16.

⁴² A. V., "From one new moon to another." "Your daily tasks."

^{42a} See Midrash Yalkut ad locum.

⁴³ This seems to be I. E.'s interpretation of the passage quoted from the Midrash; but this explanation of מָרִי is not found there.

^{43a} Lev. xxiii. 9-22, or ib. xxv. 1-13. The words מָרִי שָׁבַת בַּשָּׁבָת are explained in neither of the two passages. I. E. is perhaps of opinion that the expression שָׁבַת, used here by the prophet, includes also the festivals, and he refers therefore to his remark on Lev. xxiii. 11, in which he proves that the word שָׁבַת in the phrase מִמָּחֳרַת הַשָּׁבַת refers to the first day of Passover.

⁴⁴ See Rashi, Kimchi, and Midrash Yalkut ad locum.

the angels of the Lord. The ancients said, that this would take place after the resurrection of the dead, and supported this opinion by a reference to Daniel (xii. 12), who asserts, that all the wicked, when called to life again, will be to an everlasting abhorring. All this is quite true.⁴⁵ דראון *Abhorring*. According to some, it is composed of two words, די ראון "much abhorring;" as to ראון, comp. מוראה "filthy" (Zeph. iii. 1); but this explanation is not admissible because of לראון (Dan. xii. 2).⁴⁶

⁴⁵ By this remark I. E. indicates that he does not think that the prophet intended to express these opinions in this verse, but that he has nothing to say against them. Comp. I. E. on li. 6.

⁴⁶ I. E. fails to prove why it should be more difficult to explain דראון in Daniel as equivalent to די ראון, than the same word used here by Isaiah. In his commentary on Daniel he only states that the word is not a compound, but the statement is not supported by any argument. The remark is perhaps based on the change of the Zere in דראון into Hirek in the construct state דראון, since ד = די is the form of the construct state, and is not affected any further by the construct state of the succeeding word.



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II.

INDEX OF QUOTATIONS FROM ISAIAH IN THE WORKS OF IBN EZRA.

[Z.=Zahoth, S.=Safah Berurah, Sh.=Sepher Hashem; the numbers indicate the page. Lippmann, Fürth, 1827, 1839, 1834; b. means, second column; Sf.=Sept Yether, M.=Moznaim, Y.=Yesod Morah; (Ex.)=abridged Comm. on Exodus; numbers indicate the chapters; the names of the Biblical books refer to the Commentary of Ibn Ezra on the respective books.]

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 16 שְׁבוּת הַחֲמָדָה Lev. 26:1; Pa. 1;
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 51: 1 צור חצבתם Deut. 32:18.
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6	Lev. 20:20; Num. 19:9.	מנדיכם	20	Nam. 7:3.	בצבים
	Job 14:30; S. 40 b.	למען שמי יכבד יי		Gen. 31:34.	בכרכרות
12	Ex. 9:9.	תשעשעו	28	Ex. 5:13, 12:2; Err.	מרי חרש בחרשו
14	Z. 65.	ונודעה		3:4.	
17	Num. 8:7; S.	המתקדשים והמטהרים		Lev. 26:2; Hos. 2:13.	ומדי שבת בשבתו
	24 b; Z. 65 b, 67 b.		24	Z. 51 b.	ויצאו

III.

INDEX OF EMENDATIONS OF THE HEBREW TEXT
AS SUGGESTED IN THE NOTES.

Read:	Instead of:	Read:	Instead of:
ה"א אתיו תחת ה"א	21:14	ה"א אתיו תחת	ספר
אלף	אלף	בשמות	1:11
מדינות רחוקות	22: 6	ותרתו כי מלאו	2: 6
קטנות שהם	23:13	וגו ויהיה בית	יעקב וגו'
בארץ	בארץ	וגו	עקב וגו'
בספר הזה	24: 1	על הבגדים	3:22
ועדו	14	קרב מל'	—
צהלת הסוס	—	אני	5: 9
ישית ישועה	26: 1	צמדי כרם	5:10
בכל עם	11	ונזרתו כחם צח עלי	5:13
אל הקצה ולפירעתי	27: 1	אור האויר הזך	והצח
הוא תנין אשר בים	6	והתעורה	8:20
ותשרש	28: 9	רך	9:13
שלא ידע עור	13	שנאיהם של ישראל	11:13
למען לא ילכו	16	פועל	14: 6
לבלוע הכפל	17	והם מלכי אשור	16: 8
וסתר מחסרה	25	נתפשה	17: 3
מים ישטפו	29: 3	וכמזהו חורי	19: 9
השעורה ידוע	30:12	יהודה	21: 2
כדור פתאום		מתחלת כל	אנחתה
כמו כדור		מתחלת הפסוק	שתה
ובממון		ושתו	—

Read:	Instead of:	Read:	Instead of:
בשוב ישראל	בשוב ישראל 48:10	והוא מבעלי	והוא מבעלי 30:14
בשמעם וגו'	מבבל על כן	הכפל	הכפל
הזכיר וגו'	הזכיר וגו'	נבא מגו וגו'	נבא מגו וגו'
יחשבו	בשמעם וגו' 15	ומעם לחשוף וגו'	ומעם לחשוף וגו'
יש אומרים	יחשבו 16	נבא מגו וגו'	נבא מגו וגו'
או	ישוה 21	סמוך אל אחד	סמוך אל אחד
העמים	אז 21	מסוך, אלף אחד	מהם
הרמת קול	השרים 43: 1	מכס	מכס
הדר	כאמר קולו 44: 7	ובמזרה	ובמזרה 24
מבוא עבד	הרר 45: 2	שמות	שמות 27
פועל יוצא	מבוא דרך משל 46:18	רצות נשבות ..	רצות נשבות .. 31: 5
משל	בעבד שהוא	והיה איש יהודה	והיה איש יהודה 32: 2
	פועל יוצא	מהבנין הקל	מהבנין הקל 14
		לשון	לשון 33: 9
נצורות כמו ג	נצורות בצורות 48: 6	אלה דברי הסופר	אלה דברי הסופר 17
אל המלאכים	אלה המלאכים 16	הנביא כאמר	הנביא כאמר
הנאולה	הגולה 49:14	יזכור יהודה	יזכור יהודה
עולליו	עצמן 15	מבנין נפעל	מבנין נפעל 34: 6
כריתות, נט:	נט 50: 1	וישיגוה ואם יש	וישיגוה ואם יש 36: 1
ובין אישה	כריתות	מלות	מלות
כריתות אמכ	אמכם ובין	כפועלים	כפועלים
בין איש ובין	אשתו	שיש	שיש
	ומלת לעות מגו' 4	וזה הוא דבר שפתים	וזה הוא דבר שפתים
	עת ומעם יעף	גבורתי	גבורתי
ומלת לעות כ	לב התלמיד	מנזרת	מנזרת 38:14
או היא מל	כאשר ילמד	נפעל	נפעל 15
אין רע לה	דברים קיצים	יש אומרים	יש אומרים 21
יעף לב ה	ויעף וילאד	כי כורש ששלח	כי כורש ששלח 40: 1
כאשר ילמד	והנה לעות	הגולה	הגולה
קשים ויעף	לשון עת או	כל הגויות	כל הגויות 17
ומעם יעיר	היא מלה זרה	הם בלא ה"א	הם בלא ה"א 18
	אין רע לה	הדעת כמו	הדעת כמו
	ומעם יעיר	אל	אל
תשובכם	תשובכם 51: 2	נסך, כסר, יש	נסך, כסר, יש
ששים or פע	בנינים 17	אומרים כמו עגל	אומרים כמו עגל
השבר הוא	בשברי 19	מסכה	מסכה
כמו בשברי	שיש לך 52: 8	כשפירד	כשפירד 22
שים לך		אנשי היבשה והים	אנשי היבשה והים 42:10

Read:	Instead of:	Read:	Instead of:
המשיל מעשיהם ל	המשילם שהם	כאשר היה זמן	כאשר היה
or	ב	אמתנו	אמתנו
אמר שהם ל	ב	יראת השם	יראה
המשילם ל	ידוע ידועה	על דעת רמ"ה	על דעת
ידועה	כמו צהרים	רמ"ה ז"ל בבל	ז"ל
כמו חשבים	כמו בא ערב ..	לגלות עלומיך ..	לגלות מצרים
כמו כי בא השמש,	כי יען טעמו	כמו מלכך ועשיך	כמו מלכך
בא ערב	השם משחני	ואלהיך כמו	כמו אלהיך
כמו כי יען טעמו בעבור,	שני בנינים	בראשון	בראשנה
השם משחני	שני שרשים	והיא זארת	והיא
שני שרשים	יחד נם נשבע	והיא ירושלים	ירושלים
יחד נם נשבע	נם זה לאות	והן זכויות ישימו	והן בחלנות ישימו
נם זה לאות	על משקל משה עם משה	בחלונות ונו' ושעריך,	זכויות ונו' והם
על משקל משה עם משה	השופטים	שמשות שעריך והן	המשמשות על
השופטים	כמו על דרך ..	המשמשות על	השער
כמו חלקות ועל דרך	כמו ועל דרך or	המלכים	המלכות or הנוים
or ועל דרך or	שהורחנו לנאמן	או טעמו הנו ..	הטו
כמו	הצדיקים לעולם	רמן	או רמן
שהורחנו לעלידי נאמן	הספירות הקצף	כי הם עלו מבבל	כי אם עלו מבבל
הצדיקים : עולם,	סחירת הקצף	ביעמהם עלו מבבל	ולנקבציו
הפרת הקצף	לשבועה, לאלה כמו	ויו' לנקבציו	הורים והונים ..
or	לשבועה, כמו יתן	הרו והנו	מקצהו, כמו כל העם
הצדיקים : עולם,	או תך לאלה	מקצה	כל אחד מקצה
סחירת הקצף	ולשבועה כמו	נשתכר	משכר
לשבועה, לאלה כמו	הנער, or כי הנער בן	את מי	מתי
לשבועה, כמו יתן	מאה שנה ימות	נם לכוכבים יש	נם לכוכבים יש
או תך לאלה	וכאשר הוא מלעיל	תנועה or	תנועה
ולשבועה כמו	הוא שם	נם לכוכבים יש	תנועה
הנער, or כי הנער בן	וכאשר הוא שם	תנועה בשמים	העשוקים משפט
מאה שנה ימות	מלעיל	רצוצים, העשוקים	רצוצים
וכאשר הוא מלעיל	אבותיהם	משפט	יחלץ
הוא שם	ותחסר יבוא זמן	יחלץ	משובב
or	ותחסרנה מלור	תשובב	דבק עם משובב
וכאשר הוא שם	יבוא זמן	דבק עם אז	נחיות
מלעיל	ואחיהם		
אבותיהם	באלה		

Read:	Instead of:	Read:	Instead of:
בחסרון העין	בחסרון העין	ועצמותיכם, רמז	כיהם המוסדות
שמכם	שמכם שלא	לנוף כיהם המוסדות	—
ימחה		מלרע	ולעולם
		תשובת חרון או אף	תשובת חרון
		רבק עם מ"ם	או רבק עם
		תשובת חרון רבק	מ"ם
		עם מ"ם	

IV.

INDEX OF VARIOUS READINGS OF THE BIBLICAL TEXT,
RESULTING FROM THE COMMENTARY OF
IBN EZRA ON ISAIAH.¹

I. E. seems to have read:	Instead of:	I. E. seems to have read:	Instead of:
נִיֵּא	נִיֵּא Is. 40: 5	מְחִי	מְחִי Is. 5:13
יִנִּיד	יִאֲזִין 42:28	כְּאֶבֶק	כְּאֶבֶק 24
אֶחְרָא (mm. on 45:4)	קֶרְאִי 43: 1	גְּלִיִּין	גְּלִיִּין 8: 1
שְׁלַחְתִּי	שְׁלַחְתִּי 14	וְיִפְרְנִי	וְיִפְרְנִי 11
דַּעֲבוּ	דַּעֲבוּ 17	אֶת מְרִימִי	אֶת מְרִימִי 10:15
לְחַמֵּם	לְחַמֵּם 47:14	וּמְכַפֵּי	וּמְכַפֵּי 14:11
וְתֹארוּ	וְתֹארוּ 52:14	אֶנְחַתָּה	אֶנְחַתָּה 21: 2
שְׁלִמִי	שְׁלִמִי 54:10	אֶבְלָה	אֶבְלָה 24: 6
שִׁחְמִי	שִׁחְמִי 57: 5	סַעֲפִיה	סַעֲפִיה 27:10
תִּרְאִי	תִּרְאִי 60: 5	כְּאֶבֶק	כְּאֶבֶק 29: 5
כְּבוֹד גּוֹיִם	כְּבוֹד גּוֹיִם 66:12	נָשׁ	נָשׁ 13
תִּשְׁעִשְׁעוּ	תִּשְׁעִשְׁעוּ 12	רִנָּה	רִנָּה 32:10
		אֶדְדָּה	אֶדְדָּה 38:15
I. E. on Is. 25:12 seems to have read:	נָשׁ נָשׁ	נָשׁ נָשׁ	נָשׁ נָשׁ
6:10	"	הַקָּטָר	הַקָּטָר I. Sa. 2:16
6: 2	"	עֲמָדִים	עֲמָדִים I. Kl. 29:14
24:14 & 42:11	"	וְתַעֲבוּר	וְתַעֲבוּר — 22:36
31: 5	"	רְצוּת וְשִׁבּוּת	רְצוּת וְשִׁבּוּת Ex. 1:14
60:14	"	וּבַחֲמַתְךָ	וּבַחֲמַתְךָ Ps. 6: 1

¹ See Introduction, Part. 5.

